

The Philosophy of Art

BY

D. RAGHUTHAMA ACHARYA

S. GANESAN

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INTRODUCTION

THIS book is, if I am not greatly mistaken, a significant contribution to the as yet small body of free æsthetical criticism by Indian writers which has begun to grow in the last few years, partly through the influence of the new movement in painting, partly in reaction to western cultural impacts, but also partly, I believe, as a necessary ingredient of the cultural liberation which is taking place in India, and which must turn critically upon itself for its own vision of æsthetical truth.

For many centuries the creative expression of the Orient fulfilled itself, as far as I am aware, with practically no introspective inquisitiveness. The canons of China and India had, of course, implicit justifications, but they did not explain themselves: they laid out the *hows* of the arts, not the *whys*. This was possible with intuitive peoples undisturbed in their pellucid acceptances of things. But the passage of time has brought such peoples into relationship with other

peoples not of the intuitional order, peoples who work towards expression in the cellarage of the cosmic structure, and may or may not have a notion that the building which they are constructing, like the termites, over their own heads, has a roof upon it and perhaps a sky beyond it, but who take nothing for granted. In the seventeenth and eighteenth centuries, China dominated the culture of western Europe. Perhaps by way of balancing up matters a fraction of Europe has since then insisted in pressing its culture on India. Neither effort has succeeded; but the contacts have raised questions, and the answering hands point in one direction towards things on the circumference of expression that must remain different till the end of time, and in the other direction towards things that are eternally the same. A work of art that is valid in the East may be invalid elsewhere, and *vice versa*; but art remains art, though just what it exactly is, has not been settled by Tolstoy or anyone else.

Were questions asked within earshot of conclusions, the spiritual adventures of huma-

nity would have become mere history. What is worth while in the researches of the spirit is not the end but the way towards it, not the findings but the finding. Were it otherwise, all expression would have its eyes in the back of its head, mourning over achievement instead of exulting for what is yet to be. Indeed, is not life more or less a commentary on a few verities which youth stumbles upon and puts in its hair, as I have seen Indian boys put glow-worms in their hair to light their way through night? A well-known London author recently stated that he knew all that he needed to know at eighteen, and that twenty-two years of experience since then had merely been experience, a ratification of intuition.

I have not sufficient personal acquaintance with the writer of this book to know without doubt whether he belongs fully to the intuitive order, and is a genuinely creative artist in the realm of æsthetical criticism. There are passages in the book that on the surface imply a knowledge that is beyond the possibility of the author either by travel or

reading, but that may belong to that inner vision and voice out of which the elaborations of life so logically come that he who is possessed of the vision possesses also its expression. If the latter be the case with the present author, then those who are on the watch for the white light of æsthetical wisdom, which has not yet been unveiled either in East or West save in fire-fly glimmers, may look forward with great hope to further work from the same pen. In any case, the present volume is notable, by virtue of rarity, in Indo-Anglian literature, and is full of a stimulating challenge.

JAMES H. COUSINS

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PREFACE

CARLYLE treated of heroes of different kinds and of different times, and essentially of the spirit of hero-worship in men. He gave us instances of the hero as conqueror, as prophet and as man of letters. We all may agree that possibly in every age some one or a few may rise above the rest of humanity in their powers of understanding and expression. But every day, humanity is swayed by vague thoughts and complex emotions. It requires the tools given of time and the subtle sense of discrimination to analyse and classify these hazy clouds of emotion and thought that chequer the vast sky of the daily life of humanity. But all men cannot stop every moment to look back upon the shape and nature of the cloud that has passed over them, for they must keep on running and running every minute of their existence. So it is only possible for them to just take a passing glimpse, a bird's

eye view of all that passes over them. To most men life is a race that must be run without rest or without even a stop to take a long breath. They know not where or why they go; only a necessity, an impulse to live, pushes them on from moment to moment. But fortunately for the world, nature, like a kind mother, makes exceptions. There are always men whose desire to know has enlightened and exalted their impulse to live into an aspiration for truth, which is at once to live and to know. They alone stop at every step to look back and around and try to know what forces are at work and conspire to bring about the next step. They also see if they have any share at all in the ever busy working of these invisible forces that seem to operate at the bidding of some unknown magic hand. They are the men who understand and express, each in his own peculiar way, the whither and the wherefore of the rush of the feelings and thoughts of humanity. For humanity needs to know what powers work in the profound depths of its own soul, so that a recognition of the

latent potencies of life may help towards their realisation.

Such men are few, very few indeed, who understand the nature and magnitude of the emotional and intellectual forces that shape and propel the daily life of humanity. They exclusively devote themselves to the study of the human heart and mind, so that they may interpret and direct their tendencies and activities in the light of an ideal of truth and beauty which by its transcendence of earthly limitations and by its spiritual magnificence can command the worship of humanity.

Such are the men known by the name of *Artists*. They are the messengers of God on earth, the prophets that can presage the weal or woe of life, and they are the incarnations of the biggest sparks from the eternal Light. Today they claim our admiration and following. No Alexander or Cæsar, no Mohamad or Sankara can fully satisfy the burning thirst for 'Life' in the human heart. For what we want is not wealth and empires or new religions (we have already too many),

no, not even new economic or social reforms, but a new philosophy of life. Our heart yearns for a clear vision of life itself, life in all the freshness of its varied manifestations and in the virility of its youthful beauty.

Secondly we require to know what is the trend of this vast life-energy, what unconscious force, what spiritual will determines its course and goal. To know and to realise this fundamental secret of the phenomenal world is the foremost aspiration of the human soul. What then is the way to it and how do these Artists know and express it?

What is art? If we know that, we can tell the artist's business. Whatever it may be, we know one thing, i.e., that it must have something to do with human beings. Nay, it must be one of man's most interesting things.

Every activity of the body and the mind is the expression of an inner struggle, of the soul, which seeks to affirm itself in terms of emotion and thought. Even as the universe is full of the varied expressions of the one supreme spirit, the human soul blossoms into a full realisation of itself by processes of self-

expression. The soul unfolds itself as does the flower by the out-pouring of its fragrance. Thus the universe consists of expressions and expressions alone. For, any existence is itself an expression of life-energy, which is so full and so rich that it cannot contain itself. Time, space, stone, water, life, light, air—all these are expressions embodying within themselves a force, an energy, whose fulness requires continuous and multifarious expression. But all to what end? Why not be content to simply be, to merely exist? Here we are face to face with truth. To be without expression which is to do or to act is impossible, for to be is to do. But a question may arise whether there was never a time when the universe was not, when man was not, when tree, light, air and ether were not? If these are the expressions of the one supreme spirit, how did it ever exist before all these expressions were? Is there any one who comes to our rescue and help us to a clearing of the doubt? We see in the Bible a friendly beckoning, "The word was God. The word was with God. The word was before God, (In the beginning was the

word)." If God was before all things, and the creator of them all, what can it mean to say the word was in the beginning? Again the word is God; it means God was before Himself. The sphinx must solve the riddle. The Universe must have an original energy of life which gives an impetus to its onward progress. This progress we call "Evolution" which implies a perpetual flux of life giving itself newer and fresher forms of expression. All forms dwell in space; hence, matter is the form that expresses the dynamic energy of life within. If evolution be the law of the Universe and if it be true that life eternally struggles for newer and fuller expression, nay, if life *lives* in its own expression, the riddle of the word was God and the word was with God and that God was in the beginning is easily solved. Life lives in matter. For life to live without matter or before it is self—negation. Life and matter are simultaneous in their origin and existence. God and the word, the primordial dynamic energy i.e., the spiritual force that comprehends within itself the eternal possibility of infinite truth, beauty

and joy, and the co-eval form that fills up space and time are an inevitable duality of truth. The one was not before the other. But the one and the other are each other's life; life of matter and matter of life. Thought is the life of expression and expression is the marrow of thought. They make the two in one, the *sath* and the *asath*.

The human soul with its limited range of experience, its limited capacity for expression and its narrow means of perception which cannot penetrate beyond the physical and intellectual phenomena, is trying to grasp the spiritual truth whose existence it has learnt to suspect. The attitude in which man has exclusive confidence in his frail means of the intellect and its powers of analysis and deduction, is represented by science. Science indeed has carried man far into the interior of the temple of truth. It has thrown open the side-alleys. It has even led him into the very precincts of the sanctuary. But before the Holy of Holies, where alone shines the eternal light of truth resplendent with the richest spiritual beauty, the great search-light of science is

itself extinguished. It is only a devotee's humble *sadhana* impelled by a selfless spiritual thirst for truth that can win the way to the All Holy. No mean curiosity, inebriated by the pride of scientific possession, but a profoundly felt yearning for truth, ennobled and enlightened by the knowledge accruing from a deep insight into the nature and beauty of the phenomenal Universe, alone, can win access to the feet of truth. Moreover truth is not to be known piece-meal, but all at once, even as a vision, and such a full vision of truth in the beauty of its wholeness alone is true realisation. Science can never lay claim to such a full vision of truth undivorced from its transcendent beauty. Such a realisation is possible only from an emotional point of view, for, it is impossible, that by dividing anything into pieces, as does science, one can realise and enjoy the beauty of the unique wholeness of its individuality.

So then science, if its ambition is to realise the whole of reality at once, must abandon itself to despair or follow a richer life which, in its present pride, it spurns aside

as meaningless sentimentalism. Man is endowed with various faculties of sense and sensibility. Since man himself is one manifestation of this vast Universe and since his soul is like the swell of the ocean attracted by the moon of the Supreme Spirit, he must necessarily possess all the aspects that correspond in their kind, though not in degree, with those of the Universe and the Supreme Spirit. Man cannot know the supreme reality by any one of his several faculties alone. Through the intellect exclusively he may know only the abstract entity of the spirit, in other words, he may only have the "Thought " of God, never "God" Himself. It is the intuition, the sudden flash of the complete vision, that is necessary to know God Himself. One must be in a state of nervous tension, of emotional longing and expectancy, to be able to receive that divine intuition, when, Truth reveals itself to the soul in one all-embracing coruscation of light and beauty. At that moment, the soul is lost to itself in an ecstasy of realisation. Where else than in the poet's and the artist's highest moments can we find such

a divine experience of Truth, Beauty and Joy?

II

The greatest puzzle in life is life itself. You are ushered into existence and start on a journey of whose end you are not aware. You have a body, a mass of sensations, for you are always seeing, hearing, feeling, or smelling. You exist surrounded by a myriad varieties of phenomena which excite innumerable shades of emotion and thought in you. You puzzle your brains over the meaning of this apparently busy-about-nothing universe. Nothing seems to matter, each thing or being, considered in its lonely singleness of individuality, sinks into ignorable obscurity, in the vast indefinable stupendousness of the size and activity of the universe. Take events next. Each event or even the history of whole nations together, seems as nothing in the eternity of time.

Again each thing in itself is very important, perhaps more important than all else put together. A flower, a blade of grass, a

leaf-bud, a crawling infant, the mellow note of a cuckoo:—how exquisitely sweet is each one of these in its unique beauty and loveliness. There is simply no use except to despair in taking things in their relation to one another or the universe, for, each thing or being was created just to be itself. You can resolve all things, however huge or strong or subtle and delicate, into a few fundamentals or elements as we call them. Matter may incarnate itself in the biggest shapes like the Himalayas or in the subtlest forms, like the delicate tint on the rose petal. Their singular importance is determined by their appeal to the human heart, since it is (at least as far as human beings are concerned) the one called upon to judge the universe.

When life allies with matter, for matter alone in its dead and inert massness of nature cannot shape itself, then the human heart is stirred in its affections. The subtler the form, the more intimate is the alliance between life and matter, till at last one feels at the sight of the exquisitely formed lips of a beautiful

face, or the tender sprout of a leaf-bud that it is all life and life alone. To the human heart life has the highest value. The sparkle in the diamond, the flush on the rose-petal, the exquisitely delicate modulations of a clear stream of sound, and the soul-melting gleam of pathos and love in the entreating looks of a lady's eyes—these have values in the estimate of the human heart that are not to be counted in terms of coin* but in those of spiritual life and soul-union. What is it you can give in return for a beautiful face? for the most delicate refinement and symmetry of form? for the sweetest smell of a jasmine? for the soul-thrilling joy you feel when your lips touch the flush on your love's cheek? Not all the wealth of the earth and Heaven would be enough to free you from your debt. There is only one thing you can give and that is the centre of your own life, the life of your own soul, the soul of all your affections. That is LOVE. Love? What is it?

What else than the total resignation of your whole being unto the object of your admiration, the object that has touched the

springs of your life ! The life, the grain of truth that stands before you now in the form of beauty, (never is life without form) has awakened a new life in you. That new life, that sweet stream of nectar that has begun to flow from the profoundest depths of your-soul, is Love. Truly love brings with it a new life. The nerves are set tight, to the cadence of whose music we dance and the soul abandons itself in self-forgetfulness to that music and dance. What then is left ? Where is life, truth, where is beauty and where is love ? Nothing. Love transmutes itself into joy, ecstasy, *ananda*. Yea ! We have caught at the truth. Truth, beauty and joy—they make the fundamental basis and consummation of spiritual life.

The sages of yore called that *Sathchith-anandamurthy*. The personation of truth, beauty and joy is the spiritual Being. Here opens before us the path to that realisation wherein are enshrined all the three ; and here on earth are all the three incarnated in the creations of nature. Here is life, the life of truth, the life of beauty, and of love.

If there be an activity on earth that charges itself with the mission of enshrining these incarnations, let that be named ART. Let it paint on its holy pages in the color of life itself, the highest visions of truth, beauty and love, for that last is none other than joy.

The artist is to deliver the mission, this mission of the incarnation of the *Sathchith-anandamurthy*.

THE PHILOSOPHY OF ART

ALUM.

UPADESA - AMRITAM

JANUARY

(1)

1. The Vritti or the state of mind that destroys nescience or avidya is called Vidya or wisdom. Those that possess such wisdom are considered to be well versed in all the Sastras, though they are unlettered; but those who are erudite without realising their Atman are termed as ignorants.

(2)

2. The learned consider the uneducated as beasts with two feet. But, forget not a while that the so-called educated devoid of knowledge (Atma-Gnana) are worse than beasts.

(3)

3. Conquest of the mind can in no time be secured, if you sit in seclusion and watch the activities of the mind carefully.

(4)

4. Anger can be quickly got rid of by those, who cultivate the practice of getting angry over their own anger. If that one bad tendency (i. e. anger) is rooted out, all other evil tendencies will of their own accord perish. Know that this is like the fate of the people, who are the subjects of a subjugated monarch.

(5)

5. If you desire to convert an old idol into a new one, you can do it only after the old idol has been broken to pieces by the hammer, placed in a furnace, and got well melted. Just as it is impossible to make a new idol without melting the old one, so mind inflated with nescience (avidya) and superimposition (Jeeva Bhranti)

can only be transformed into pure consciousness after it has well been broken by the hammer of Vairagya (detachment) dhyana (meditation), and Sastra-Vichara (pursuit of knowledge), and well melted in divine communion (Bhakti of the Paramatman). The heart which is not well-melted in the Divine-Bhakthi cannot take the form of pure consciousness, in other words, it cannot be transformed into pure consciousness.

(6)

6. Know that the sheaths of the Atman will gradually disappear one by one, as the covers of bodily and mental happiness are cut asunder one by one. In this way, when all kinds of senses diminish and disappear, Atman alone remains.

(7)

7. There are three paths of salvation (Moksha). Of these, the first is practicing Brahma-Vidya or Atma-Gnana in the presence of a Sat-Guru, under his immedi-

ate direction and control, in a quiet and lonely place (Asrama), and undergoing the necessary discipline. Now-a-days, this is rarely possible. The second is leading a holy married or un-married life, with the study and contemplation of holy scriptures and practice of spiritual discipline and Yogic Sadhanas besides pursuing any pious profession for livelihood. This path is quite befitting at the present time and there will be no fall to the aspirant (Sadhaka) in this. The third is renouncing every-thing of the mundane existence, even desires of the senses, and practicing severe discipline and deep meditation in a lonely place (say, either a secluded forest or a cave) which will not create obstacles for rapid progress. Such aspirant may receive limited food from others supplied voluntarily, to satisfy his hunger or he may beg food in an earthen begging bowl or he may even accept food in his bare hands. Vessels other than an earthen pot are strictly

forbidden. This is the short cut to salvation but very very difficult to follow and retain for a long time. If any one can successfully tread this path, he is a great man (Mahatma) without doubt. He is the blessed. He is the perfected and realised soul. He is the salt of this earth.

(8)

8. A wise man, who renounces his momentary happiness produced by the senses in contact with the sense-objects, is capable of not only obtaining his personal salvation but also granting worldly happiness as well as eternal bliss to thousands of human beings. A short-sighted person, be he well-versed in scriptures, or born high or occupy position, will not be satiated with all the happiness and prosperity accrued by plundering and killing millions of beings both human and animal, if only he were to seek his mean personal ends and momentary sense-happiness. Consider the contrast,

(9)

9. Remember that one who lives to eat is the baddha (Bondaged) but one who eats to live is the Muktha (freed). Know that that person is gradually moving towards the Atman step by step, who gets rid of all material thoughts (Anatma Vrittis) one by one. When in this manner, one is able to dispense with all kinds of thoughts, one will reach the goal (Nirvana) having climbed up all the steps in the path of God - realisation.

(10)

10. Know that veils or sheaths of the Jeevatman (soul) fall of their own accord or destroyed, as the sense objects become stale to the senses and the desire for the same has become vanished. When in this way, all the desires for sensory objects vanish, the light of the Atman (Atma-Gnana) will shine forth without veils. This is a way to know, whether the soul is becoming free from matter (Prakriti).

(11)

11. Just as a man fallen into a deep well cannot come up himself, or just as a man bound hand and foot cannot easily break his bonds himself, so also Jeevas bound or super-imposed by nescience cannot break the bonds of avidya themselves and get freed without the grace of God. Therefore, work hard for attaining the grace of the All-merciful and Almighty God.

(12)

12. Just as crops though well - sown with good seeds, in a fertile land, cannot be obtained without proper rain in the proper season, even so, the fruit of Atma-Gnana or the realisation of the Atman cannot be had even in a pure heart, though well-cultivated and sown with the rich seeds of Japa, Tapa, Yoga, Yagna, Vrata, Sravana, and Dhyana without the rain of Divine Grace. Therefore, forget not that love of God alone is the main requisite for God - realisation or freedom of the soul.

(13)

13. When the lotus flower is fully blossomed, the petals fall off themselves and the bud only remains. So, when the heart is fully blossomed, all the superimposed qualities disappear and the Atman only shines forth resplendently. But, just as the sun-shine is necessary for the lotus to blossom, so the divine grace is absolutely necessary for the heart to blossom.

(14)

14. Just as an inanimate Railway engine charged with fire and water moves and carries several persons to their desired destinations, so too a pious person, in whose heart-engine is the water of mercy towards all beings and the fire of deep divine concentration, can take thousands of human souls immersed in worldly activities to the blessed goal of Nirvana. If the boiler of renunciation is not strong enough, the steam of divine power to save other beings cannot accumulate.

(15)

15. A person desirous of igniting fire will do it only with the help of small pieces of fire-wood at the beginning, and then throw big pieces into the fire, as the flames increase. If he throws big pieces at the beginning alone, he has to blow the fire incessantly with great difficulty and there is, at the same time, the danger of the fire being extinguished. In the same way, if an aspirant wants to flame up the fire of spiritual wisdom, he should at first, perform Nishkama Karma (meritorious works with utter selflessness) Guru sishrusa (service to the teacher), and cultivate Divine Love. He should then perform Yogic practices and at last resort to Brahma Vichara (Vedantic contemplation) etc. If any one fails to tread the path in the above said manner but desires to reach the goal all on a sudden taking hasty steps, he is sure to miss the goal. If at all he reaches the goal, it will be with untold sufferings only.

(16)

16. If a cloth is to be dyed, it has to be washed well before it is dyed. If not the colour will not be fast. In the same way, the mind should be cleaned well by performing selfless work, observing daily discipline, and cultivating deep love of God, before receiving initiation into self-knowledge. Without the abovementioned pre-requisites the spiritual initiation proves futile.

(17)

17. A tree exposed to the sun, though small in appearance, yields greater number of fruits than the tree in shade with huge appearance. Trees with too much manure, will also yield less fruit. In the same manner, yoga practice and spiritual acquisitions or attainments gradually vanish in an aspirant, who cares more for sense pleasures, though he may be physically strong. Don't forget this.

(18)

18. Just as the stars are invisible in daylight, and shine well during nights, so thoughts of sense-objects remain in persons as long as they are deluded in ignorance, but disappear at the dawn of wisdom. This is the sign of spiritual attainment.

(19)

19. Just as our shadow appears very long in the mornings and diminishes gradually as the sun rises higher and gets dissolved when the sun reaches the zenith, so also the shadow of Maya appears greater and greater, as the mental sun inclines towards worldly affairs far off from the spirit. As the mind is raised higher and higher towards the spiritual plane by the spiritual discipline and contemplation of the sastras, the material mind diminishes by degrees and at last Atman (or Brahman) alone is seen, in the light of the highest realisation and the world is unseen,

(20)

20. The fish living on the surface of the sea will be going up and down, being tossed by the waves; but the fish, living at the bottom will be safely sleeping undisturbed by these. Even so, aspirants whose senses are drawn towards the objects of the phenomenal world will have no peace of mind being always swayed by the pairs of opposites such as heat and cold, happiness and misery etc. But those, who sport and revel always in the Atman enjoy eternal peace and bliss, being untouched and unruffled by the pairs of opposites (Meshes of Maya).

(21)

21. People depend on the lamp lights, stars and moon for light during the night time; but when the sun rises, not only the moon and stars are out of sight but also the necessity for their help does not occur. In the same way, desires of sense objects exist only in the wordly-minded

but not in the enlightened. Know that this is a sign to distinguish the wise from laymen.

(22)

22. The duty (Dharma) of servants is only to look to the comforts of their king or master. It is quite just to punish or dismiss servants charged with treason immediately. In the same way, those persons that punish or dismiss those senses which act contrary to the well-being of their Atman, can alone enjoy the bliss of the Atman.

(23)

23. Just as a pearl-oyster awaits the raindrops of Swati (स्वती ऋतु) with its shell wide open on the surface of the ocean, so, a real aspirant (bhakta) awaits the Divine grace lying at the threshold of the *Samsara Sagara* with severe austerities. Know him as the most sincere aspirant. Just as Swati rain drop fallen in the pearl-oyster transforms itself into a pearl, so, the Divine Grace received by

the devotee, becomes a gem (manikam) to him. Know that devotion (Love of God) is Chintamani and renunciation (Vairagya) is the precious gem (Ratnam).

(24)

24. It is better to bear the simple teachings of the perfected and highly enlightened sages, to follow and act up to their precepts and to be always in their company than to listen to the ornamental and high-sounding speeches of the worldly minded scholars, devoid of spiritual realisation, be in their company and follow their advice. For the teachings of the Brahma Gnani lead the aspirants to blessedness and eternal rest, whereas the attractive and fine discourses of the bookworms (unrealised scholars) lead to utter darkness and trouble, just like the delicious food mingled with a drop of venom, doing great harm to the consumer of the same.

(25)

25. Just as it is highly cool and happy for persons living on the summits of the lofty mountains even in severe summer, when the heat is unbearable for persons residing in plains and below, even so, wise men who revel and sport in the Atman will always feel happy, being ignorant of the famines and other catastrophies, occuring in the outside world and causing great miseries to the people.

(26)

26. Just as a search-light fitted on a railway engine is only capable of showing things ahead, although they are at a great distance, but not the things just behind it so too, a worldly-minded man, though a very great scholar, can only know the secrets of objective natures with the help of his refined intellect, but not the subjective consciousness and blissful Atman. But just as things behind the light can be seen, when the same search light is turned backwards, so also the few bold

souls, who can, with great effort, turn their senses backwards or inwards, realise the ever blissful Atman.

(27)

27. When the wick of a light is raised more than the normal height with a view to have more light, it of course gives more light for some minutes; but after sometime the glass chimney gets covered with smoke and makes the light dim. There may also be the danger of the glass being broken. In the same way, there may come dangers to Sadhaks, who hastily perform severe austerities unmindful of their bodily conditions with a view to acquire speedy results in a very short time having tasted the preliminary effects of their Sadhana. Just as the normally-burning light gives light throughout the night, so also, a Sadhaka, who performs his Sadhanas by degrees attains eternal bliss and rest.

(28)

28. As the Sadhaka goes on continuing his concentration and meditation of the Brahman in the cavity of his heart daily, he will realise the Atman some day. Just as butter is obtained by churning the curd, fire by rubbing the (arani) sacrificial wood, water by removing silt, so the aspirant gets fully satisfied with the blessed and blissful realisation of the spirit attained by his long and continued practices. If the churning of the curd is not satisfactory, no butter can be got; if the rubbing of the Arani is not carried on up to the mark, fire cannot be had; if the removal of silt is not well conducted, water does not come out, so also, if the spiritual practice (Brahma Dhyana) is not regular and up to the mark, spiritual experience and blissful realisation cannot be had. Know that the aspirant is lacking in practice, if he does not experience spiritual bliss.

(29)

29. An immoral man or woman renounces his or her caste duties (Jati-Dharmas), parents, kith and kin, and madly runs after the paramour simply for satiating the carnal desire, which is all momentary and at the same time full of misery. But a chaste woman with steady and deep love for the communion with the Paramatman and blissful experience thereby renounces everything of the world and runs after her high ideal; likewise, a man with the same love for the attainment of Moksha renounces everything and madly runs after his ideal, unmindful of the consequences caused by the pairs of opposites such as heat and cold etc. There is no wonder in this. The former is the state caused by Maya and the latter is the natural state evinced by or produced in all aspirants while crossing Maya.

(30)

50. A dirty cloth becomes clean only when it is well washed on a stone with soap and clear water. Likewise for the removal of super-impositions on the eternally pure, blessed and blissful Atman, washing of Gnana, Dhyana (meditation of the spirit) with the toilet soap of Guru-Upadesa (initiation) in the clear water of sincere austerities, on the stone of complete renunciation (Poorna Vairagya) is essential. When this is perfectly done, the super impositions are removed and the Atman shines in its native glory. Even though the soap is good, if the water is impure, the cloth will not become clean. The soap and the effort of cleaning are all waste. In the same way, the efforts of the so-called aspirants of now-a-days are not fruitful owing to the defects in their daily routine of food and such other practices, in spite of their long and continued spiritual sadhana.

(31)

31. The state of those who argue that the conquest of mind is possible even while living in the world and enjoying all sense objects, is just like the state of boys, sitting in a boat, which is being carried away by the force of the current, and thinking that they could stop it from being drowned by holding the boat fast with their hands. This will never prove successful. Just as the boat is drowned in the current, so too these advocates of samsara will get immersed in the ocean of samsara and perish.

FEBRUARY

(1)

32. Just as materials (cotton etc.) placed under a glass lens, which is directed towards the sun, are burnt by the rays of the sun focussed by the lens, so also all fire-wood of material instincts and tendencies existing in the minds of those Sadhakas, whose minds are turned God-wards with deep concentration are burnt by the fire of wisdom. The rays of the sun falling on the lens are the same as those falling on other ordinary glasses else-where; but the power of ignition is in the nature of the lens and its being directed towards the sun. In the same way, though spiritual force (Atma Sakti) is in every heart the light of wisdom or spiritual illumination will occur only in such hearts that are purified, concentrated and turned God-wards,

(2)

33. Just as a pin pricked at the back of a picture of the Lord, Sree Krishna causes a hole in the picture and affects the Lord, so also, the troubles caused to a Mahatma are reflected in the lord and affect him; for, is not the devotee only a counterpart of the lord, and his heart, the Lord's abode?

(3)

34. Just as a big stone having undergone many changes at the hands of the sculptor and being carved by him is at last transformed into a God's image and is worshipped by many people, so also a materialistic person having offered himself at the feet of a Sadguru and being sternly disciplined in spiritual practices is at last transformed into a worshipable Mahatma. One who understands this secret, becomes really blessed.

(4)

35. Friends! You have seen the Valuable currency notes of various denomin-

ations. You are exchanging coins (gold and silver) for the currency notes not because of the fine paper but because of the Government stamp and promise to pay the amount noted on the paper. In the same way, you should honour Sadhus not for the show of their outer dress, caste, creed and Asrama, but for the merits of inner purity and God-realisation. Just as you are not deceived by the colours stamps and prints of a soap-cover-paper mistaking it for a currency note, so too you should not be deceived by the outer appearances such as dress, caste and Asrama.

(5)

36. As the three bodily humours (Vata, Pitta, and Sleshma Nadies) of a Chronic Patient are constant by changing minute by minute, so the three gunas (Satwa, Raja, and Tamas) are ever changing. Therefore the aspirants (Brahmanistas) should ever be Vigilant, have an eye on the tendencies and check them at the

very beginning by Śravaṇa and Manana (hearing and contemplation) like an able doctor, prescribing necessary medicines carefully to check the evil turn of the nadies in the patient. If the Sadhakas are careless, they are sure to get into troubles.

(6)

37. We can have the yield of sugarcane or indigo-plant only when the juice is taken out at the proper time. If it be out of time, it becomes useless. In the same way, we should try to receive initiation and realise the Atman only when we are youthful and physically strong. If that proper age is missed our lives will be a waste.

(7)

38. The spiritual practices of an aspirant, whose physical, vocal, and mental activities are not in tune, are all useless. How does a light burn, when the burner and wick are at different places ?

(8)

39. The path to salvation is smooth, slanting, and like a stone covered with water-weeds or slippery matter. Remember that the path is very dangerous to tread; for, Many a Sadhaka tumble on it though they are careful. Salvation is in hands of such an aspirant, who concentrates his mind always on God, speaks of God always, and does divine service always. These are verily the devotees, who have Trikarana Suddhi (purity of mind, speech, and deed). This is the first and foremost way. The second course is acting with pure motive (thought), word and deed. This is better. The third is the desire to do holy works and to have holy talks and actually performing holy works selflessly with great faith and exertion. This is also good. These sadhakas also will become pure in a short time.

(9)

40. Sadhakas who practice speaking out exactly what is thought of in their

minds, and doing exactly what is spoken of, are purely spiritual. They are least material. Practicing the harmonious blending of the Tri-karanas (thought, word, and deed) is verily the tapas, the yoga, the practice of all righteous deeds and the hearing and contemplation of Vedanta. Don't forget this. This is verily the art of harmonising the triputi (known, knowledge, and the know~~er~~ or the seer, the act of seeing and the seen) Sadhakas, devoid of this Nishta (practice) cannot attain the highest realisation in spite of all other spiritual practices.

(10)

41. An aspirant need not perform various kinds of Sadhana. Just as a hungry man cannot live without taking at least any one food, though it may be unnecessary to take all sorts of food available in the world, just as a patient cannot survive without taking at least one proper medicine coupled up with suitable diet, though it may be unnecessary to try various medi-

cines and diets prescribed in books on medicine and just as a thirsty person is satisfied with drinking some water close at hand, though it is not necessary to drink all the water available in the world, so too, a spiritual aspirant can cross the ocean of Samsara and attain Nirvana by following any one Sadhana with sincerity and stead-fast-ness, though there are various Sadhanas prescribed for the attainment of spiritual realisation.

(11)

42. Just as the world gets pleased and becomes happy with a heavy rainfall even after having suffered for a long time for want of rain so also; a Sadhaka, though suffering from want of spiritual experience in spite of his undergoing spiritual discipline for a very long time, feels blessed having got rid of all miseries, the very moment God's Grace descends on him.

(12)

43. Just as crops grown by the water, supplied from a well, dug by self-effort

during a draught, is quite insufficient even to feed one's large family, so also, the spiritual practices performed with egoism cannot give real peace and strength to the soul (Jeeva). The practices which are carried on with full faith in the All merciful God and sole dependance on him, give eternal peace and happiness not only to the doer, (Karta) but also to the world at large, like the abundant crops which grow up by the God sent rains and which give plenty of food to the entire population of the world.

(13)

44. Just as the fullmoon eclipsed by the Ascending node (Rahu) appears lightless and ugly, so too, the Atman super-imposed by Maya (lust or desire) appears dull and impure. But just as the moon shines with her usual brightness after the eclipse is over and several meritorious deeds are done at that time, so too, the Atman freed from desire and hatred (super-imposition) shines in its

native glory and several holy deeds both physical and mental will be done in its presence.

(14)

45. The machine of mind is turning up and down very quickly. Its actions are very wonderful. If any body thinks and feels that he is the body, the mind etc. and identifies himself with the same, the mind leads such a man to nether-worlds and turns him into a demon. But the same mind leads the person, who meditates that he is not the body, the mind and so on, but that he is really the ever pure and self-luminous Atman to the Nirvana-Padam for beyond all the higher regions including the Brahma Loka, and makes him immortal. Know that that Yoga is no other than the subjugation of the mind.

(15)

46. Just as any man, be he a Brahman or non-Brahman, an educated or uneducated, a Land Lord or a Cow herd, and a

male or female has to experience the same suffering, if there be severe disease or boil in the body, so too, those who possess evil tendencies in their heart (Sukshma Sareera) have to suffer from reactions of the same, such as misery, shame etc. Just as patients who take proper medicines with suitable diet, get cured and enjoy health and happiness, so too the soul, which is freed from all tendencies (good and bad) acquires peace and enjoys spiritual bliss.

(16)

47. The sweetness of peace (Santā) and the bitterness of anger can only be known by experience, but cannot be described.

(17)

48. The spiritual bliss caused by the tranquility of mind and the misery caused by the restless mind running after the senses, can only be known by experience but cannot be described.

(18)

49. Firmly believe that a truthful man, though as light as cotton is really as strong as Meru (mountain mentioned in the purnas), but an untruthful person, be he as strong as Meru, is really as light as cotton.

(19)

50. Listening to the knowledge of Brahman expounded in the scriptures (Upanishads) with one ear, and hearing the cries of anguish of the helpless with another ear and trying to redress their grievances, seeing Brahman face to face always with one eye, and observing the sufferings of the poor with another eye and trying to help them, acquiring earthly and heavenly prosperities with one hand, and distributing the same to the needy with another hand and walking with one foot to the wise for the acquisition of Gnana and Vignana and running with another foot to the Jignasus (seekers after truth) for imparting the knowledge

of Brahman, is the real Japas. This is verily the religion of the Maharshis. This alone is the Sanatana-Dharma. Don't forget this.

(20)

51. Even if the person, who desires to learn some art or some work from another be a very great man, and even if the person, who has to instruct, be very low, the person, who learns must obey and act according to the behests of the tutor. Look here, this is just like the person, be he an emperor or a Jagadguru, bending or turning his head or face as per the instructions of barber at the time of shaving. It is therefore necessary to act up to the advice of a person for successful termination of a work, though that person happens to be even in low status.

(21)

52. Sadhakas should be very careful in Yoga-practices. For, this is just like bending a dried up stick. The stick may

break, if it is hastily bent. If the same stick is being daily bent little by little, in a few days it can be bent round. If that stick be too strong to bend at the beginning oil may be applied to it and then with the application of heat, the stick can be got bent. In the same manner, while changing the old diet and practicing new one, while performing other works (duties) while bathing and meditating, and while performing Prana-yama (breathing exercises) the sadhakas should follow their practices slowly and with great care and diligence. If not, yoga may turn itself into Roga (disease). Yoga will be attained by those, who practice it with care.

(22)

53. The sufferings of other beings give pleasure to the evil-minded. But the happiness of other beings alone will give joy to the kind hearted. It is a pleasure or sport for the kiratakas (hard hearted hunters) to hunt and kill animals. But

there is no other pleasing work for good-men than giving pleasure and happiness to all living beings. There were no bounds to the joy of Buddah, while saving the swan, wounded by Devadatta and while saving the helpless animals, about to be sacrificed at the altar by Bimbisara.

(23)

54. Forget not that, if the worldly affairs are given so small a room as to accommodate the five point of a pin to-day, to-morrow, in spite of your will, they will create such a large room, through which even an elephant can easily pass.

(24)

55. The firmer you are in your sadhanas, the better it is for you. Foes can enter a fort, which is not strong. Those who are loose in their daily practice, cannot cross the ocean of Samsara, like persons sailing in a leaky boat (boat with leakages)

(25)

56. Those, who desire to be ever conscious of their self, should first of all give up idleness. Sadhakas should know at the outset that the path to immortality is only for the striving spiritual aspirants but not for the idle and then alone they should enter the field. If not, such idle Sadhakas not only impede their own welfare and progress, but also create obstacles in the progress and welfare of other really spiritual aspirants in the world.

(26)

57. It is very difficult to change one's nature (character). But it is possible for one, who has a will to do so and strenuously attempt for the change always. Persons without self-effort can never be changed by the efforts of others. A wax-doll may easily be transferred into any form we like. Changing one's nature is as difficult as melting and changing a metallic Lakshmi-idol into an image of

Narayana. One's nature does not easily change, if serious efforts are not put forth. The former (wax-doll) is a comparison to the highly developed nature, and the latter (metallic doll) is an example of the normal nature. Even the God Brahma cannot change a person, who has no mind to be changed. This state may be compared to a stone-image, which can never be changed into any other form than being broken to pieces. This is the worst nature.

(27)

58. Just as a post-master directs the Tappals and money-orders relating to a person, who leaves his native Town on business to some other far off town, giving intimation to the post-master, to the new address, so too, Oh! man, either the good or bad fruits, you have to enjoy or reap in this birth according to your past (karma) force is sent to you by God, wherever you are born. People are ever doubtful about the good or untoward

happenings without knowing this Divine secret. The Divine Laws are inexorable. Man cannot prevent them from coming into force.

(28)

59. Low-minded people scold even holy men, wise men, and virtuous men, if they are not supplied with their wants to their entire satisfaction. They are like the person in the following illustration. A traveller, sitting, in the shadow of a tree chewed sugar cane and spat the dross. After sometime a begger came took the dross and chewed it. Finding that there was no juice in the dross he began to scold the traveller "What a bad fellow is he, who has left the dross even without a little juice?"

(29)

60. Males or females born in high and rich families will be sometimes possessed by friends at that time of their youth or middle age. If the friends do not leave

them by the mere holy utterances (Mantrams) then the Mantrikas (sorcerars) resort to beating and scolding in objectionable language. In the same way, some spiritual teachers scold and even beat their disciples, for their bad qualities and actions, in order to set them right. The sorcerer beats the possessed person not because he is angry with him but because he is angry with the fiend. In the same way, the spiritual teacher chastises his disciples not because he hates them but because he desires to reform them. The real teacher earnestly desires that his disciples should become as pure as he is. If any teacher behaves like the sorcerer with this good motive, then the fiend of material outlook in the disciples will run away from them.

MARCH

(1)

61. A driver of a railway train observes the signals to avert danger, as the train approaches the Railway-station. If he is a little bit careless, and drives the train without noticing the signals, the train may collide with some waggons or train on the same line. In the same way, a wise sadhaka should keenly observe whether the mind would ever collide with the senses in the attraction of sense-objects and try to prevent the same. Then alone the sadhaka will reach the goal without danger. Just as the driver stops the train if the signals are not given and even changes the line in accordance with the signals and drives the train on a clear line, so also the sadhaka should withdraw the mind from the path of sense-objects, if the sense-objects stand in the

way as impediments, change the course, and take the mind into the Divine Bhava, failing which he will fall a prey to the sense-objects.

(2)

62. The worldly affairs (Vishayas) appear very helpful and happy in normal conditions but become dangerous like venomous fire as conditions (but change). Fire is pretty to look at commonly but imagine how it will be while it is devastating a town or a village. Water is normally nice to look at, but consider how it will be, when it (will be) is overflowing or submerging a village. A wind is happy while it is normally blowing; but reflect how it will be, when it changes itself into a cyclone. Therefore, the sadhakas should ever be aware of the fact that all worldly affairs would be changing like the above.

(3)

63. Knowledge is of three kinds :-- Karma-Gnana Dharma-Gnana and Brahma-

Gnana. The knowledge that notices the caste, asrama and etc. relating to the body, as real and considers them alone as the most important, is the Karma-Gnana. The knowledge that attaches no importance to the caste, asrama and etc., but pays heed only to the Divine qualities of the inner Atman, manifesting out-wards, and considers them as real and most important, is the Dharma-Gnana. Quite apart from the above two, the third kind of knowledge sees the only one Lord in all the human beings and believes that the Lord alone is real and all else is unreal. This is the Brahma Gnana. (1) Knowing or seeing Paramatman in the Atman is the best. (2) Knowing that though the Atmas (souls) are many, yet, they are all parts of the one almighty God, is the next. (3) Knowing or seeing the body alone without the knowledge that there is God in the Atman or that the Atman is part of God is the worst. Know that

the first is divine, the second human and the third is that of the animal.

(4)

64. Just as yielding of crops is not secured, if the soil is saline, though the land is well ploughed and manured with great difficulty and sincerity so also, spiritual results cannot be attained, if the heart is not perfectly pure in spite of the various spiritual practices such as Yoga, Vrata, Tapas, Japa, concentration, meditation, worship, and the study of Vedas, performed with great faith and trouble. Therefore the sadhaka should ever keep an eye on the heart to note whether there would be the least change of heart from truth, Divine virtues, Santa, renunciation, kindness and devotion. Just as the efforts of a farmer become fruitful, if the soil is fertile, so also, the spiritual practices of a Sadhaka become fruitful only when his heart is perfectly pure.

(5)

65. Just as a fort, well protected by armies, which are strong, heroic and well-equipped with Guns and etc., is not possible for the enemy to subdue and occupy, so too, it is not possible for any disease to enter the body of a Sadhaka, who strictly observes continence (Brahmacharya). Besides such a Brahmacharin possesses great power of resistance against the effects of heat and rain, wind and snow, etc. These molecules or atoms of life-juice will be moving with great vigour and spirit throughout the body. Brahmacharya develops the best intellectual capacity. It removes all weakness of the mind. It improves and increases memory and the power of knowledge. Everyone should know that there is no other helpful practice than Brahmacharya for man to attain the fruits of this and other worlds in this very life.

(6)

66. The plight of an aspirant, having no firm faith in only one Guru, only one Dharma, and only one God and truth is like the fate of a person sailing in two Boats at the same time, placing one leg in one Boat and the other leg in the other Boat.

(7)

67. Just as persons possessed by friends are freed from them by uttering the name of a great sorcerer and persons, bitten by a snake get rid of the venom by uttering the name of a snake sorcerer, so also, persons, super-imposed by nescience and troubled by the sense-desires can get rid of the trouble, if only they take the name of the Lord, the curer of all diseases of Samsara, with unchanging devotion. The Lord's name is the only radical cure for the delusion caused by maya and other defects caused by sense desires.

68. ~~There are some chronic~~ diseases like Malaria and etc. By taking Medicine they seem to be cured. But they reappear as soon as there are changes in diet and bodily exercises. In the same way natural defects are like the chronic diseases. They lie dormant as long as there are practices of severe austerities, sound meditation, perfect knowledge and pure devotion. But as soon as some attracting sense-object is (presenting) presented to the (senses) senses, the natural instincts or tendencies lying dormant, awake and begin to work up. Therefore, the sadhakas should ever be watchful. They should never associate themselves with sense-objects or persons indulging in sense pleasures.

(3)

69. All the Japa, Tapa, Dhyana, Pooja, Bhajana and Yoga of a Sadhaka, who does not control his mind and keep it under restraint and everpure, are like the Elephants bath. The elephant, though

well cleansed with water and decorated with tilakam and etc.; immediately takes the dust with its trunk and sprinkles it all over its body. The Sadhakas should ever keep this instance in their view and be ever careful. Since many Sadhakas are not quite sincere in their attempts to keep their minds perfectly pure, they are not yet free from delusion, though they have long been toiling in the path of Divine realisation. Therefore it is the duty of all aspirants not to allow the mind to drift into passions like anger, greed, untruth, and deceit, which make the mind impure, and keep it perfectly pure even at the times, in the same way as they would keep it during the time of meditation, Japa, Tapa and Yoga etc.

(16)

70. Speak gently and Lovingly. This practice is more delicious than Amritam (nectar).

(11)

71. Don't forget that the spiritual practices of any angry person are worse and more dangerous than the dhol soup (broth) prepared in a (very) vessel not coated with tin.

(12)

72. The spiritual aspirants should know and act that all the spiritual practices of Sadhakas without renunciation are quite futile, like the cultivation work in a saline land.

(13)

73. Persons having the venom of snakes and other venomous creatures in their bodies suffer from the painful effects as long as it exists in the body, even though they are males or females, brahmans or non-brahmans, sannyasians or samsaricians, and land-lords or cowherds. In the same way, those sadhakas, who contain the venom of sense desire in their hearts will suffer.

(14)

74. When the tree begins to flower, it is a sign that the time for yielding fruit is fast approaching. So, when the heart of a sadhaka blossoms with the flowers of peace (santa) and devotion, it is a sign that the time for realisation of knowledge is fast approaching.

(15)

75. One day, while standing by the Railway line, I found the running train gradually losing its speed and at last coming to a stand-still. On enquiry, it was stated that the stopping of the train was due to the deficiency of steam and the carelessness of the driver, who had over-drunk and who, therefore, had not observed the metre pointing the deficiency of the steam. Immediately, the driver and the fireman set right the defect, by increasing the flame so as to produce the required quantity of steam and the train moved away as usual. In the same way,

eventhough the Sadhakas are adepts in their renunciation and meditation, if any defect occurs in their daily practices owing to carelessness or oversight their progress is impeded. If however they findout their mistake and rectify it without delay or discouragement, they will progress and reach the goal.

(16)

76. Bad qualities are imbibed in a very subtle manner. They should be rooted out at the outset alone, when they are quite slender, lest they will spoil the mind like the white-ants eating away the wood completely within a short time though it appears very little at the formation or beginning.

(17)

77. Sense-desire is infections like the germs of cholera and plague. Just as cholera or plague germs increase innumera-
bly in a very short period and cause immediate death to the person attacked with it, so too, the sense-desire grows

abnormally with in a short time and does great harm to the (Atman) spirit, if it is not checked at the beginning with proper medicines injections or antidotes, the patient is saved from succumbing to death. So also if the Sadhaka arrests the sense desire at the very out-set, he saves himself from spiritual death.

(18)

78. Just as strong trees, like the chandana, cannot be cut by a sword made of tin, so also, deep-rooted sense desire-instincts or tendencies cannot be destroyed by the ordinary light practices of superficial devotion. A sharp and strong axe made of steel alone can cut any strong tree in no time. So, the mind well developed with and established in deep renunciation, higher knowledge (Vignana), and Uparati (withdrawal of mind from the sense objects) alone can root out the long standing instincts (Samskaras) latent in the antahkarna (mind stuff).

(19)

79. Just as a match does not catch fire, though it is well rubbed, as long as it is wet, so too, God realisation is not possible in the heart, though there exists the light of God with-in and though prayers and meditation are being carried on regularly, as long as deep renunciation of sense-desires is not secured.

(20)

80. Just as a tree growing in the crevices of an Asvatha tree destroys the original tree and takes a permanent stand, so also, bad qualities, taking root in the pure heart, the abode of the spirit (Atman) supervene the Atman and exhibit the false ego (Ahamkara). If the new born tree is removed from the cracks at the outset, the original tree survives. Likewise, if the bad qualities are not entertained but driven out at the very beginning, the Atman shines with its native glory in the heart and the Sadhaka becomes blessed. I have personally observed

a very big Asvatha tree falling due to a big wind during a rainy season, and found out, on closer examination that the falling of the tree was due to the existence of a Juvvi tree in the crack of the Asvathan tree.

(21)

81. One day, while sitting and Meditating by the side of a hill, it was pouring heavily. Then some portions of the hill fell broken with a great Noise. I went to the place to discover the reason for the fall. I found out that the roots of the tree some how entered the narrow crevices in the hill and gradually made such large crevices in the hill that at last the flow of rain water separated the pieces from the main hill and they rolled down with great noise. Note the havoc caused by a fine root, which some how got into the narrow crevice of the hill. In the same way even though an aspirant possesses great renunciation and yoga practice, yet, if he gives even small room in his heart

for the sense-desires, they will surely spoil the heart and make the Sadhaka degenerated and degraded. This should never be forgotten. I had the above experience, while living at the Gogarbha Asrama.

(22)

82. Oh man! just as you inhale and exhale air, so too, your thoughts go out into the universe. If you can retain breath, you can stop your thoughts from going out, and none can know them. Remember this. Your thoughts are known to the out side world even without your knowledge, like the Bullets going away even before the sound, when a gun is shot. Therefore, don't pretend, as if you possess purity of heart, in case you don't have it.

(23)

83. If you keep the lime-juice or tamarind juice in a pure gold cup it does not get spoiled. If its gold is impure being mixed with copper or brass the juice gets

immediately spoiled. In the same way, if you are perfectly pure hearted you will not get disturbed by any sense object. If there is any mental vaguery by the approach of a sense-object, know that it is a sign that you are not yet pure.

(24)

84. Just as a gold-examiner puts the impure gold in Nitric acid or in red-hot fire to remove the impurities, and makes it pure, so also, a Sadhaka should make the mind undergo deep concentration and meditation with necessary discipline until perfect peace prevails.

(25)

85. It should not be forgotten that Vedanta which teaches that thoughts are natural to mind and that no effort need be made to restrain them is useless as well as dangerous. This is like teaching a thief that stealing is his hereditary profession. These thieves will one day or other get into trouble and be imprisoned.

(26)

86. One who controls the mind is verily strong, but the person, who has no control over the mind is really weak, though he is physically strong. When water, poured in a vessel containing one whole leaks out in a short time what can be said about water poured in a vessel with ten holes? In the same way, when the knowledge flits away, if one sense is loose, what can be said about the knowledge, where all senses have their own sway? Consider this a while.

(27)

87. Oh men! please note the following:— The tree which yields greatest number of fruit takes a long time for the yield. But a tree which comes to fruition with in a short time, is short lived. The instances for the former are the cocoanut, the mango and etc., and those for the latter are the chilli and bringal plants. Likewise, you have planted the Kalpataru

of Moksha, which yields the eternal fruit of liberation (Nirvana). It will take a long time for fruition. It bears fruit, it is ever lasting.

(28)

88. The distance between God and the devil is like that of the North-Pole and the South-Pole. Persons having Divine qualities become the divine and persons with devilish qualities become devils.

(29)

89. Rain water assumes various forms in accordance with the place, where it falls or flows. The rain drop falling into a pearl oyster, becomes a pearl, and the rain water falling on pure soil is useful for drinking and bathing purposes. But the water falling on salt soil becomes useless. Likewise, the precepts (Upadesams) of the Mahatmas, falling on the pure hearts become precious stones of gnana, and the same precepts falling on ordinary people's hearts, change them

into good people. But the same precepts, falling on the hearts of the worldly-minded or the sense-bound become waste and fruitless.

(30)

90. Even the best instructions of the first rate teachers give different results according to the respective capacities of disciples (Uttama, Madhyama and Adhama) like the results of the best seeds sown in fertile, ordinary and barren lands.

(31)

91. The aspirations of holy men, though they are in uncongenial environment, are towards Atman only, like the flames rising upwards, even though the fire is at a low place. But the wicked, though they are in elevated positions and good conditions cannot give up their mean qualities. The water has always the down-ward course, though it is in a high place.

(1)

92. Just as calf is dissatisfied when dragged away by the cowhard, for milking the cow while the calf is drinking milk from its mother, which has just returned from the fields at the sunset so too, the mind, which feels quite unhappy and unwilling to return to the normal consciousness from the super-conscious state, even in worldly emergent affairs is to be reckoned that it has really tasted the spiritual bliss. To such Sadhakas Nirvana is an established fact. This experience can be had by such souls that are liberated from the meshes of Maya.

(2)

93. Just as darkness gradually decreases as the moonlight increases during the full-moon fortnight, so too the worldly affairs (Anatma-buddhi or relative consciousness of the world) gradually decrease as the Sathvaguna (purity of mind) increases.

(3)

94. Just as sweet juice flows out, when the fruit is well ripe so also, great compassion towards living beings soft-heart, and tears of joy in Godly affairs are outwardly exhibited, when the Sadhaka reaches perfection. He attains liberation even in that life.

(4)

95. Some Brahmanistas (spiritually developed souls) say that their actions and words are only in pursuance of nature (Prakriti). Such actions and words may be in relation to the mind, or to the intellect, or to the caste even. Then, it can be presumed that such Upadhies still exist. The meaning of nature should be Swaroopa-Atma (i. e. pure consciousness). If one does not realise his real nature or pure consciousness, there is no liberation. 'Swabhava' means one's real state. All else are super-impositions. One who knows this secret and ever remembers it, is blessed. One must change his long-

standing nature formed of body consciousness and actions there on, by the strenuous practice of soul consciousness (Atma buddhi).

(5)

96. All spiritual practices of those aspirants, whose goal is indefinite or changing, cannot produce the desired results like the boat which fails to reach the destination, if the man at the helm is not on the Vigil. Will not all his trials to steer the boat in the right direction, without the help of the compass prove futile?

(6)

97. Just as a man, chased by a tiger gets up a tree and keeps Vigilant even without winking his eye throughout for fear of the tiger, lying under the very tree. so too, a spiritual aspirant, who climbs to the transcendental state after having escaped from the worldly conscious state should ever be carefull not to be

dragged back into the physical plane.
The nista of such a Sadhaka is the best.

(7)

98. Just as the fishes which have become along with the high tide and which have been left on the sea shore while the water gets back to the sea, so also, a devotee enveloped by ignorance should earnestly feel and desire very much to re-enter the ocean of Satchidananda. Such a state of desire for union with God or Brahman is reckoned as deep renunciation or intense love of God.

(8)

99. Just as a man bitten by a snake loses his consciousness gradually, so also, persons affected by sense desires, lose their self consciousness (Atma Gnana).

(9)

100. Just as persons, possessed by fiends, forget themselves and act as fiends, so also, persons deluded by Maya, lose

their self consciousness and act according to the dictates of Maya just as persons feel for their past actions after they are freed from the possession of the fiends by a sorcerer, so too, when self knowledge dawns after the removal of ignorance, persons feel for their past life. After driving out the fiend the sorcerer should tie a Raksha (talisman) to the person affected, so that the fiend cannot re-enter. Likewise, the Gurus should not only be satisfied with preaching self knowledge of their disciples, but also enjoin on them, the best niyamas (discipline) to follow. Then there will be no fear of re-appearance of Maya.

(10)

101. A boy is satisfied with the beauty of the picture of a Mahatma, without trying to know his greatness. But when the same boy grows old, he is not pleased with the picture, but desires to know the Mahatma's qualities and actions, such as his compassion, peace, renunciation,

self knowledge and Loca - Seva. In the same way, while the devotee is in his initial stages, he is satisfied with Sakara-Bhakti (Image worship), but, when he rises higher, he is inclined to nirakara-bhakti. Therefore, one should not condemn image-worship. This sakara-bhakti is quite necessary for the world at the beginning,

(11)

102. Just as persons, desirous of igniting fire, can have as much volume of fire as is proportionate to the bundles of firewood they add; so also, aspirants can become such great Gnanies in the world as befitting to their achievements to renunciation, devotion peace and compassion from very beginning of their lives There is no doubt of this.

(12)

103. Just as persons have the capacity to feed and appease the hunger of such a great number of people as is proportion-

ate to the stocks of food materials they have collected, so too, spiritual men can remove the sufferings of Many a great number of worldly minded devoties and bless them with peace and blessedness as relating to the amount of spiritual power, acquired through practices such as renunciation, meditation, yoga and tapas during their Sadhana period.

(13)

104. There is a way to get the spiritual bliss. It is the following:—One should try to see the goodness alone in all the beings, never caring for the evil aspects in them. Then a sort of bliss is felt. But if one sees evil in others, it gives him pain. So, one should try to avoid this way. This is false preception of things. When there is divine preception, undivided bliss arises. The preception is of three kinds:— 1. preception of Gnana (knowledge) 2. preception of Agnana (ignorance) and 3. preception of Vignana (divi-

nity). Seeing goodness alone in others in Gnana-Dristi; seeing evil alone is Agnana Dristi; and seeing God in others is Vignana Dristi.

(14)

105. It is enough if one, who wants a lotus flower, take it alone from the lake. If, instead, one dives deep into the lake, one comes in contact with the mire, weeds, frogs, and snakes. Likewise, there may exist many defects in holy men, Asramas holy cities and rivers. Therefore don't care to go into the details.

(15)

106. Just as dyers wash the cloth to remove the impurities before it is dyed, so too, aspirants should purify their minds by practicing selfless work, devotion and renunciation, before they resort to the investigation (contemplation) of Brahman (Brahma Vichara). Such aspirants, who have not secured purity and tranquility of mind by the performance of selfless

work and etc., cannot establish themselves perfectly in Brahmic consciousness, like the unwashed cloth, which cannot retain the colour newly dyed, as soon as it is washed in water for the second time.

(16)

107. Just as persons, suffering from serious diseases are given purgative, before they are treated with proper medicines so also, devotees should be directed to perform selfless works and to undergo some spiritual disciplines, before they are initiated into the knowledge and realisation of Brahman. The higher concentration and meditation of Brahman cannot be successfully followed, even though well-instructed by such devotees, who are not ripe with intense renunciation and devotion, like the medicinal effects on those, who have bad gas and impure water in their bodies.

(17)

108. Oh man! The Almighty God has ordained the fruits of your past actions

for you to reap in this world even before you are born. Why then do you feel sorry? Look here; God has arranged milk for the calf in the udder of the cow, even before its birth. Therefore, be satisfied with your lot and work earnestly with all your heart for the fulfilment of your life's purpose.

(18)

109. None can confiscate the wealth and happiness ordained by God for your enjoyment. Who can prevent your shadow from following you, when you walk?

(19)

110. One who does not consecrate one's life whole-heartedly to God, cannot become either a real devotee or a true Gnani. Perfect peace and bliss will not come into effect, until complete resignation to God is effected. Will a master look to the needs of his servant, if the servant does not give himself up absolutely to the master?

(20)

111. A low minded man acts according to his mean qualities even though he occupies high positions. Does a dog give up its bad habit of licking water with its tongue, even if it goes to the Ganges?

(21)

112. The knowledge of the Divinity arises like a fountain to one, whose soul is completely absorbed in or united with God. The electric battery gives light only when it is connected with the dynamo. This experience, is attained by all equally, whether they are educated or uneducated and males or females.

(22)

113. There is no trouble if one who has deep faith and devotion, stays not with the Guru, but there is no use of staying with the Guru even, if one lacks in faith and devotion. An electric battery connected with the dynamo gives light though it is at a distance but a battery disconnected does not give light, though it is in quite close quarters.

(23)

114. God grants such infinite knowledge, compassion, peace, and divine powers to the devotees in relation to their zeal for the service of living beings. A king appoints one in higher and still higher services in accordance with one's governing abilities.

(24)

115. Oh, people! You are unnecessarily troubling yourselves without understanding the glories of the lord. Don't you see the food required for the tender plant, provided in the seed itself until it is able to get food from the earth through its roots? While the arrangements of God are like this, will God keep quiet in the case of human beings? God had already created everything according to your past karma,, before he created you. Therefore, don't be worried about your life's requirements, but do your duties and pray for wisdom and God's grace,

(25)

116. Though what you teach may be truth and Dharma, it must be imparted through peace and love. If not, your endeavours will fail. Even though it is payasam (liquid preparation with sugar and milk), if served very hot, does it not scorch the hands and mouth? Teachers should note this secret.

(26)

117. If either the teachers or parents, while educating or instructing mental discipline, do not carry out their duties properly for fear that the joy of the disciples or children will be lessened, then they will be doing great injustice to them. It will be like giving sweets mixed up with poison. The instruction, imparted without caring for the present insignificant pleasure and with the view to make the disciples or children pure-hearted and wise men, will be like nectar given with a bitter coating. This should never be forgotten.

(27)

118. Just as it is known that the time has approached for the rains to set in, when there are clouds in the sky, for the fruits to grow, when the flowers appear on the trees, for the sun to rise, when Arunakanti (red-light) appears in the east, so also, it is known that the seeker after Truth, has almost reached his goal (attainment of Divinity) and that all the seeds of his past actions are totally destroyed or annihilated, when intense devotion and deep compassion take possession of the heart, when perfect peace and tranquility ever prevail in the heart and when burning Brahma jignasa (desire to know and realise Brahman) reigns supreme in the heart.

(28)

119. Even though a light is lighted in a good-burner with pure oil and with a well trimmed wick, it burns well for some hours, but after that time the light gradu-

ally becomes dim and at last it becomes extinguished owing to the smoky crust (kodi) formed at the top of the wick. If the light, before it is off is set right by removing the kodi and raising the wick a little higher, (and pouring some more oil if necessary) it burns well as usual. Even though dried fuel is placed in a oven, after some time, the fire becomes extinguished owing to the ashes formed on it. But if fresh pieces of dried fire wood are placed now and then, the fire burns well and the food is well-cooked. In the same way, it is not enough if instruction is received from the Guru only once. The mind which receives and retains the instruction, will again be contaminated with worldly affairs. Therefore, it is quite essential for the disciples to be going again and again to their Gurus for getting their minds illuminated with spiritual instruction, until they attain perfection. Just as the light or the fire in the oven becomes extinguished

if the oil is impure or the fire-wood is wet, so also, all the spiritual instruction becomes waste in the case of such disciples, whose renunciation is very weak.

(29)

120. Spiritual teachers should possess the idea that all the people are committing wrong deeds, innocently. Then alone, they will have kindness to them. But if they entertain the idea that people are doing wrong things consciously, then, kindness will not crop up in them. The precepts given through peace and compassion are like falling of nectar. This kind of instruction changes the hearts of the people and makes them very tender and soft. Teachings imparted with in an angry mood are like venom-falls. This kind of teaching affects and even spoils the hearts developed with tender plants of peace, compassion and devotion.

(30)

121. We should neither converse with others nor write letters to others, when

the mind is not calm, happy and compassionate. If not, we shall have to repent; or it may lead to some misunderstandings or hatred. Red-hot iron scorches whom so-ever it touches; but, it will not do any harm after it is cooled. We should ever remember this.

MAY

(1)

122. No one does sinful actions, after knowing them. In ignorance alone, every body does bad deeds. No living being courts (misery) evil or misery. None eats poisonous food, knowing it is poisonous. In the same way, people get into troubles, without knowing the evil consequences of sensualities (sensual happiness).

(2)

123. Why do you utter bad words, while there are numerous sweet and kind words for you to speak? Why should people eat bitter and sour fruits, and spoil their taste (tongue) without eating ripe and sweet fruits, while they are available in great numbers all round.

(3)

124. Either maintaining silence or performing Japa or Dhyana is not the proper method for controlling the mind or for having peace of mind. when the mind is attacked by sense objects or when it is engaged in worldly thoughts. It is advisable to read good books which give peace or to hold conversation with good men, or to sing good songs or stotrams (praises) or to engage one's self in a calm work. Do the flames of fire decrease if one sits quiet looking at them? If water is poured, the flames subside at once.

(4)

125. The greater the efforts of a seeker after truth in spiritual practices, the greater would be his attainments and powers in knowledge. The greater is the interest taken in nourishing the tree, the greater would be the yield of fruit. Just as the yield of fruit would be less if it is not well nourished, so too the knowledge

would be imperfect, if the spiritual practices are not carried on with proper care and faith.

(5)

126. The produce will be in corelation to the seed. The fact that the seed is of one type and the produce will be of a different type is an impossibility. You reap the results according to the thoughts or aspirations you have in your heart. One who knows this secret and tries to had a pure life becomes blessed.

(6)

127. If the five senses desire to run after their objects, try to remember the instance of the deer, when the ear runs after sound, the instance of the fish, when the tongue runs after taste, the instance of elephant when the skin runs after touch the instance of locust, when the eye runs after form the instance of the bee, when the nose runs after smell and ever try to be free from attractions. The

explanation for the above is the following:—The hunters catch and kill the deer by sound. The elephant is caught owing to its desire for touch. The locust falls into fire owing to its desire for form. The fish dies having caught the bait, owing to its desire for taste. The bee enters the champaka flower and dies with in it, owing to its desire for smell.

(7)

128. Just as all seeds are covered with husk Jeevas (souls) are enveloped by Avidya (ignorance). If we investigate into this very minutely, we find that the husk is not different from the seed. In the same way, after the realisation of the Atman, it will be known that Maya is not different from Brahman.

(8)

129. It is said that sages possess Kama-Dhenu (heavenly cow) kalpa tree, (heavenly tree yielding all desires) and chintamani (heavenly precious stone). But,

in fact, the Kama-Dhenu is not the actual cow, their kalpa tree and chintamani are not actual things. If the sage conquers lust, he is said to possess Kama-Dhenu. If he sub-dues the mind and attains Nirvikalpa state he is said to have kalpa tree. If the same sage renounces all desires and thoughts, and attains thoughtless mood, he is said to have chintamani. The above mentioned three things are said to be with the God's and therefore those that possess the three things can easily get every thing and all their wishes (Samkalpas) are easily fulfilled, owing to the proximity of the Lord (God). Such a sage has Sankalpa Siddhi and people, who approach him for any boon, will get their desires fulfilled.

(9)

130. The Atman cannot come to the waking state, if the senses and the mind do not go to the sleeping state. In the same way, the Atman of such Sadhakas,

whose senses and mind are not dead, cannot live. The former is the state of Jeevanmuktha, and the latter is that of Videhamukta. The senses and the mind should atleast reach the state of deep-sleep. If not, Divine bliss cannot be experienced.

(10)

131. Restraint of tongue (speech) or Mauna is the sign of the Mahatmas. The swans do not make noise like the crows.

(11)

132. Just as the minister's army, and other servants of a king who oppose an invader will not easily give way to the conqueror but give him many troubles, so too, the mind and the senses will not easily yield to an aspirant, desirous of attaining Nirvana. But the same will act according to the will or wishes of the Sadhaka after he attains perfection, like the followers of the subdued king serving the conqueror after he establishes himself thoroughly as the ruler.

(12)

133. All the beasts in the forest run away hither and thither at hearing the roar of the lion. Likewise oh! Sadhaka if you begin to utter 'Om Tat Sat' in the forest of your heart, with Atma - Bhava (with the idea that you are the Atman). Other thoughts cannot crop up there. The same effect will be experienced in devotees also by their earnest prayers and Nama Smarana (constant remembrance of God's name).

(13)

134. Just as useful tree surrounded by thorny herbs and pickly pear cannot grow well, and just as it flourishes only when the obstacles are removed. so too progress in self consciousness cannot be made as long as sense-desires exist in the heart of a Sadhaka, but when the sense desires are eradicated self consciousness shines forth.

(14)

135. Just as pieces of firewood, in close quarters, are also burnt away by the flames, after the fire grows into flames, so too, Oh Sadhaka, both the fire-wood of past actions and sense desires, and the body consciousness will be burnt only when the Brahmic consciousness (The knowledge that pure consciousness is Brahman (Pragnanam Brahma) and that that consciousness verily I am (Aham Brahmasmi) arises or dawns in your heart. Therefore improve that Bhava by which the union of soul and God (Jeeva and Siva) or the one-ness of the soul is established. Agnana (ignorance) cannot be burnt by any other practices such as Yoga, selfless work and the like except by the fire of divine knowledge like the fire-wood which cannot be burnt by any other thing than fire itself. All these practices of Yoga, selfless work and etc. are only useful and quite essential to

achieve the purity of mind and concentration of thought.

(15)

136. The real human state begins only from the time when the firm resolve is made to lead the life completely subject to spiritual discipline and self restraint. For these principles of discipline (Yamas and Niyamas) are only intended for human beings but not for animals. As long as such a resolve to follow a well disciplined life is not made, man is only an animal, in spite of his vast learning of all the sciences of secular knowledge (Apara.) The greater the Sadhaka realises this truth in his heart, the nearer he comes to God. This is only a mark of his attaining real human stage. Such a Sadhaka has to yet pass on the stages of the Devas, and the four faced Brahma (Chatur-Mukha-Brahma). Then alone the seeker will realise the supreme Brahman and become Brahman.

(16)

137. We perceive a fruit generally in two ways. If we look at a fruit with one view, we see the upper covering skin, the seeds and the juice quite apart from one another. This is Dvaita-Drishti (relative or Diverse view) or drisya-dristi (viewing things as they appear to be). If we look at the same fruit with another view, we see the parts (skin, seeds, and juice) as parinamas (changes or aspects) of one and the same fruit. This is Advaita dristi (super conscious or divine view). This instance clarifies the two views; that is the dvaita view, that there are three different entities Jeeva, Esvara, and Jagat (Soul, God, and matter or material world) and the advaita view, that there is only one entity, Brahman and all else is only a super-imposition of Maya on the reality (an appearance due to delusion).

(17)

138. Brother! as long as you have the awareness that you are the eternal, pure,

and self-luminous consciousness (Nitya, suddha, swayamprakasa chit) you are perfectly pure even though you possess bodies (upadhies) coupled with impurities. Although you possess bodies with cleanliness and Achara (good conduct), yet, you should know that you are with great impurities, if you are not perfected by that purifying self-knowledge (Atma Gnana). The bulb emits light only when the electric current passes into it through the wire. Without the current it is all darkness.

(18)

139. Though soup is prepared in a vessel not coated with tin, it does not get spoiled, as long as the vessel is on the oven (fire), but when it is removed, it gets spoiled. In the same manner, you will not be troubled by samsara or sense-objects, as long as you are firmly established on the fire of self-knowledge. But if you fall from that state of self-consciousness, you are immediately affected

and bound. Knowing this secret, the wise men live very carefully.

(19)

140. People take water into their vessels from a tank. After the water is taken, if one touches the other, they begin to quarrel with each other. When the water in the vessels is poured back into the tank is there any difference? In the same way, the Samkalpas are false, but not real. The thought (Samkalpa) alone creates this seeming division in the indivisible (Akhandā) Brahman. Then there come in difference (Bheda) and misery (Soka). But when the Samkalpa is annihilated, there arise unifying knowledge and bliss. Indivisibility is unity, and Divisibility is diversity.

(20)

141. Jack tree and such other long-standing trees, grow and live for many years, even if the persons, who plant them live or die; but Jilledu and such other plants are only short lived, whether

the persons, who raise them live or die. In the same manner, great works or institutions, started with broad and pure hearts, thrive long, even after death of their originators or promulgators, but the works or institutions organised with narrow-hearts and selfish motives meet with a premature death even in the life time of their founders.

(21)

142. Renunciation of sense objects (Gold and etc.) should be changed into renunciation of sense-desires or bhavas. Anyhow, renunciation of objects also is desirable and even essential at the beginning. This leads to renunciation of sense Bhava. The latter is the real and the former is its appearance renunciation of objects is seen in Sadhakas, but renunciation of bhava is visible in the Muktas.

(22)

143. The mind has two kinds of Parinama (change). The wise man changes his mind into Divinity or self conscious-

ness. But the soul of an unwise man (agnani) is changed into mind and immersed in sensuality, watching the mind with great care and effort and restraining it from changing into sensuality is the Yoga practice (concentration and meditation). The proper time to watch the change is when the mind comes down to the normal plane from the Samadhi state or the deep prayerful mood. The mind is like a pure white cloth. Just as the white cloth gets the colour into which it is dipped, so too, the mind takes the form of any object with which it is contacted. When once the mind follows any object and thereby it is affected, it is most difficult to withdraw it from the object. Therefore, it is quite necessary to watch the mind from becoming changed. Great will - power is required to restrain the mind. If not, the mind will be dragged away like a chariot, being dragged away by uncontrollable horses, along with the charioteer.

(23)

144. Oh Brother! it is all the same either you try to dissolve yourself in God or try to get God dissolved in you like the salt, which gets dissolved in water either way. The first is the final stage of the devotee and the second is that of the Gnani. Both the states are almost one and the same.

(24)

145. Oh Sadhaka, be always on the alert, whether your japa, meditation, prayer and reading of scriptures are being done with spiritual motive. All these are useful only when they are performed fixing the mind on God. Great results cannot be achieved, if they are not done with Atma Bhava. How can a cannon-shot with ordinary gun-powder (i.e. without a bullet) pierce the target (wall). Therefore, until the Bhava (inner idea) is well established, mere practicing of contemplation or prayer will not be of great help.

(25)

146. The electric lights shine and the machinery works only when the current passes through the wire. In the same way, your meditation and etc. will be fruitful only when the mind is perfectly established in the Divine Bhava. Then alone extreme bliss can be experienced. This verily is the sign. If the mind does not dive deep in the Divine bliss, the miseries will not Vanish. Can the bodily impurity be removed, without bathing in water?

(26)

147. Just as a cocoanut with fibre, cannot be broken to pieces, even though you try to break it many times before the image, so too, the knots of your heart cannot be cut asunder, even though you meditate seriously, as long as the heart is enveloped with thoughts and desires of the worldly objects.

(27)

148. Atmanandam (bliss of the self) can be obtained by sadhakas, who renounce everything of the world for the sake of God and dive deep in the Divine love and communion for twelve years in the Krita Yuga, for nine years in the Treta Yuga, for six years in the Dwapara Yuga and for 3 years in the Kali Yuga. One should understand the secret, underlying the above statement. It is the following:— The duration of time, when your mind is perfectly free from sensual desires and immersed in divine bhava, will alone be reckoned and taken into account. That means, such few minutes alone will be counted and thus days and months should elapse for the fulfilment of the three years. Even though Japa, Dhyana, worship, and reading of scriptures are being done, if the mind does not absorb itself in God even for a minute, such period will not be taken into account. Not knowing this secret, people say that

dhyna will not bear fruit in this kali-yuga. Real seekers should note this.

(25)

149. By constructing dams across the rivers like the Godavari and the Krishna, and by irrigating the water to the fields through channels, cultivation has greatly been improved and the people are living happily. If the water of those great rivers is not thus irrigated, but left free to flow into the seas, cultivation would not have been improved and the people would have starved of famine. In the same way, if Sadhakas control their senses and minds, and divert them totally to-wards God, their lives become blessed and (immerced in the ocean of eternal bliss. But if the Sadhakas do not exert for the control and let the mind and senses go into sensualities, their lives get into the ocean of misery. These are the two paths (sreyas and preyas of the Upanishad) open to the Sadhakas.

(29)

150. Oh people, just as smoke appears before flames, when you begin to ignite fire, so also, troubles (miseries) beset you before the realisation of self-luminous Atman, when you take up the higher concentration and meditation.

(30)

151. Though the sugar is sweet by itself, yet, the sweetness decreases, as the quantity of rice flour, added into sugar, increases. In the same way, though the Atman is self-luminous eternally blissful, and all knowledge, yet, the Atman seems to lose its nature in proportion to its contact with Prakriti-Gunas (super imposed qualities) accumulated in the heart. Therefore, one should practice self-restraint. As one becomes developed in this, the Atman regains its natural glory. The Sadhaka will then realise his Divinity.

(31)

152. The journey to salvation is like the raising of a mud wall in the rainy season. The mud wall should be raised slowly. After raising it to a certain height the work should be stopped, until that portion is well consolidated if not the wall will collapse. In the same way, the Sadhaka should proceed slowly in his practice. If he proceeds quickly by leaps and bounds, he may fall sick and his progress will be deteriorated. Ordinary Sadhakas may not possess the required degree of renunciation and capacity of restraint besides the necessary mental purity to quicken their spiritual progress.

JUNE

(1)

153. Just as darkness exists in places where the sun - light does not enter, so too, maya (Agnana) exists in hearts where there is no God (knowledge). But, God is omni present and therefore, there is no place in all the world's, where there is no God. Therefore, where there is the play of Maya (sensuality), there the Sadhaka does not preceive the Divinity clearly. So, the Sadhaka should conquer maya by the constant and steady practice of perceiving God everywhere. Even though the objective world persists to appear before him the Sadhaka should try to transform it into divinity.

(2)

154. Objects that are infront of the mirror, are reflected in it, where there are

no objects there is no reflection. In the same way, as long as the Vritties (tendencies) are in the mental region of the Sadhaka, they are reflected in the heart. Keeping this secret in view, the seeker should practice.

(3)

155. The inner soul (Antaratma) reveals itself gradually, as the Sadhaka quickens his spiritual practice with greatest sincerity and steadfastness. The reflection of the sun is clearly seen in the calm and clear water only.

(4)

156. Just as the reflection of the sun cannot be seen in water, though well tried as long as the water is impure, success in spiritual-realisation cannot be had, in spite of all efforts, until mental purity is thoroughly established.

(5)

157. Even though the mind is well purified defects will be seen again and again

on closer examination, in the same way as mistakes are discovered, on closer examination, in the proof, while printing a book, eventhough the proof sheet has been subjected to correction previously.

(6)

158. If you want to become Kritakritya's (those who have fulfilled their duties). In Sanskrit Krita means that which has been done. What is done? The answer is duty. One, who has done one's duties perfectly is a Kritakritya. The name 'Krita yuga, is appropriate to the age, when duty is perfectly done by every-body. If any Sadhaka performs his duties well even in this age, he is a Krita-kritya and reaps the fruits of the Golden-Age.

(7)

159. When the Jeevatman becomes perfect, moola-avidya (primordial nescience) falls off (by itself), like the falling off of the skin covering of snakes at

intervals. Just as the skin covering of the snake does not fall off prematurely even with great efforts, so also, moola-avidya cannot be removed from the Atman (soul) even with great effort, before the maturity of perfect renunciation, and the dawn of self knowledge and bliss.

(8)

160. The life of a Mahatma is like a pumpkin. Just as the pumpkin creeper yields fruit at a distant place far away from its source, so too, the Mahatmas are of great help only to the people, living far off but not near.

(9)

161. Just as the fine thread in a lotus-stem or a plantain stem is not cut off to a certain extent, even though the stems are cut into two, so also, the mental thread of relationship with the near and dear, is not cut off in spite of one's renunciation, if one happens to live with or near his relatives. But, the ties of

relationship will be completely cut away. when the Sadhaka lives far away from his kith and kin, like the cut off thread in the cut off stems, thrown away separately.

(10)

162. A green "Sarokya", when thrown into water, sinks in it, but a dried one does not sink. It floats on water. The reason for floating is the absence of watery substance, which existed in the green one. In the same way, a Sadhaka cannot get out of the ocean of Samsara, as long as sensuality exists in his heart. When he attains the stage of complete annihilation of all sense-desires he will not be drowned in the ocean of Samsara, even-though he happens to be in it.

(11)

163. Just as the elephant, which enters a swampy pond in a forest, desiring to have the lotus flowers, gets entangled in the mire and cannot get back but suffers

there alone, so too seekers after lust who are attracted by the lotuses of beautiful faces fall into the mire of *Maya Moha* and perish there alone without any hope of getting back into the normal condition even. Those *Sadhakas* that chastise their minds with the above moral and prevent it from falling a prey to the meshes of *Maya*, will be blessed.

(12)

164. There is a rule to guide the mind in Good ways. It is this:--You should be questioning your mind now and then thus "Oh mind"! You desire name, fame and happiness. Are you doing such works as are conducive to fetch you fame and happiness?

(13)

165. Oh *Sadhaka*, there is one, most important thing, you should know. It is this:--Just as a well-educated, very fair, and youthful princess does not love an old man suffering from tuberculosis and

Leprosy, so also, Mukti kanta (Virgin of liberation) will not love those Sadhakas, who have sensual weaknesses, mean tendencies, and barren hearts. The Atma-rama of a female devotee, does not love her, if she possesses carnal desires, evil tendencies, and Anatma buddhi, like a well-educated, fair and youthful prince, not courting an old lady, suffering from dangerous and contagious diseases.

(14)

166. That Sadhaka from whose eyes tears of joy are shed profusely at hearing the holy names of God, is really fit for God's vision, (since the impurity has been removed from his eyes) like a person, who sees all objects well after his eyes have been treated with eye-ointment.

(15)

167. If a spiritual aspirant can view this wonderful world with all its high positions or authority and the happiness, (as quite insignificant and) derived from

those alluring positions, together with the recipients of such honour and happiness, as quite insignificant and worthless, then, such an aspirant can be said to have mastered the nature and gained spiritual insight.

(16)

168. When the water is clear and calm, even very small things lying at the bottom, are visible. In the same way, if finer and finest forces of divine creation and glory are perceived by a Sadhaka, it is sure sign that his mind is becoming calm and pure.

(17)

169. Just as gas produced from kerosene by pumping, is necessary for the petromax light to burn, so too, Sravana (listening to the exposition of Vedanta or Upanishadic truths) and yoga (practice of uniting the mind with the Atman or equanimity created by the divine communion) are absolutely necessary for the

realisation of identity of the Atman (individual soul) with Brahman.

(18)

170. A Sadhaka experiences the happiness of the truth, the Dharma and the Atman from the stage when he can feel the happiness in bhava but not in the objects. Then even the food condemned by truth and Dharma, though very delicious, will not attract the sense of taste of the Sadhaka, but on the other hand, it will be looked at as more bitter and dangerous than poison. He prefers rice water (ganji) and preparations of vegetables to the nectar. This verily is the sign of a Sadhaka established in truth and Dharma.

(19)

171. Just as a family-woman devoted to her husband is satisfied with a coarse cloth and ordinary food available at home, but never touches either rich food or costly clothes and jewels supplied by

some one, desirous of attracting her mind towards him, so also, a devotee, having true devotion, truthful and dharmic (Virtuous) conduct and perfect renunciation, is satisfied with whatever food he gets, by treading the path of truth and Dharma, but never thinks of unworthy things and further he treats them worse than poison. This is the sign of a perfect Sadhaka, established in truth and righteousness. (Dharma).

(20)

172. Sadhakas, who practice spiritual discipline feeding themselves by others' help, are like traders, who carry on their business with money borrowed from companies at an abnormal rate of interest. If the merchant carries on his business very carefully and gets much gain, he may repay his loans and live happily. If not, he is not only indebted to others but also loses his own capital. In the same way, if the Sadhaka performs his practi-

ces with great care and sincerity, he will attain liberation either without becoming bound or without losing his initial merits. But if he is careless, he is not only bound, but also loses his previously acquired spiritual power. That is why the spiritual books declare the seekers after truth should not entertain any desire but be content with whatever comes to them by chance.

(21)

173. There are the following differences in the desires of the devotees. It is good to aspire for one's own liberation. It is better to aspire for the liberation of all living beings along with one's own liberation. Actions performed with the motive to get the heaven are not good. Actions performed with the motive to get worldly happiness, are bad. Craving for sense happiness is worse. Worst are those actions, which are done with the motive to spoil other's happiness and fame, being jealous of the same. Even the Gods

cannot guess the state of a Mahatma who is always interested in the welfare of others and who works accordingly. This frame of mind is possessed by free souls and Jagad-Gurus (world teachers), who are born with a mission to uplift the mankind.

(22)

174. Oh devotee, I shall tell you a great secret. Just as a king reveals the most secret works relating to administration to his most faithful servants and gets them done by them alone, so too the supreme Lord gets the affairs, relating to Loka-Sangraha (world's progress) done by his beloved inner circle of devotees. Just as the faithful servant, entrusted with the confidential work, is very much satisfied with his lot, so also, the faithful devotee feels himself highly blessed, for having been commissioned with the Lord's work (Loka Seva).

(23)

175. If persons, travelling on land, miss their way, they meet with ups and downs and thorns and come to trouble; but persons travelling in air by planes have no such troubles. Likewise the Sadhaka should carry on his practices with restraint and steadfastness as long as he is aware of the differences in name and the form of material objects; but he need not observe the routine practices, when the world of differences fades away and divinity alone shines all round him. If the Sadhaka gives up his practices before he attains perfection, thinking as if he were perfect, he comes to troubles and is bound like the traveller on land, meeting with troubles in his attempt to imitate the traveller by air.

(24)

176. The moon is in the sky both on the new-moon and full-moon days. But, what is the reason for the moon's brightness

on the full-moon day? It is not due to the defect of the moon. In the dark fortnight, the earth stands between the sun and the moon, but in the bright fortnight, the earth does not stand between them. Thus the difference is caused. In the same way, the self knowledge is veiled in the heart, as long as the sense-instincts (Maya Vrittis) stand between the Atman and heart. When those instincts are destroyed, the lustre of the Atman falls on the heart directly (i.e.) the Atman shines forth like the full-moon.

(25)

177. While kerosene and water appear alike for our eye-sight, but when they are mixed together, the difference is visible. Likewise, if the Jeeva (soul) does not exhibit the divine qualities of purity, compassion, knowledge and etc., although Sravana, Manana, and Nidhidhyasa, leading to the union of Jeeva with the Brahman have been performed any length of

time, Jeeva's union with Siva cannot be effected i.e. un-interrupted and undivided knowledge of the supreme Brahman cannot be secured.

(26)

178. It will be like constructing a strong bund for a tank without water, if a Sadhaka has renunciation only without pure and un-interrupted devotion. Again it will be like a big tank full of water, without a strong bund, if the Sadhaka possesses either pure devotion or self knowledge (acquired from the study or hearing) without intense renunciation. Therefore the seekers after truth should keep the above truths in their view and ever be careful to acquire both renunciation and pure love of God or perfect self-knowledge.

(27)

179. Pure renunciation devoid of peace, compassion, devotion, truthfulness and etc., is like a well built wall to a pleasure garden devoid of fruit yielding trees, fine

bowers and etc. Just as there is trouble to a fine garden without a fencing strong wall from sheep, goats and other animals, so too, there is a likelihood of a fall in the spiritual practices such as truthfulness and righteousness, if there is no intense renunciation.

(28)

180. It will be like possessing an elephant by a poor-man, if Sadhus without proper facilities possess a Muth (Matham). Instead of giving happiness, it gives them worry.

(29)

181. Though renunciation and Yoga are the natural qualities of the Jeeva, but these qualities are found only in good souls. Devotion and knowledge are divine qualities and are found only in pure souls of the highest order.

(30)

182. Just as the health department is provided for cleaning the dirty places

so too, great men, wishing to purify the world, work for redeeming the sinners from their sins. This work of redemption is possible only for the few God-commissioned purest souls, like the Health Officers, appointed by the Government taking up the public health work.

JULY

(1)

183. Just as the lighting company set up lights only in dark lanes of the town, but not in places where lighting is unnecessary, divine, incarnations provide the light of Gnana in the dark hearts of the unwise people. Such incarnations alone possess this power of converting the unwise into wise. Jesus christ declared that the Doctor is there for the patient only.

(2)

184. Persons, who work for the sake of results are not born in the Divine Amsa. The divine persons perform divine duties such as purification of humanity and selfless work, besides the daily routine of japa, tapa, and dhyana without caring for results-coolies work for wages. If

it is one's own work, does one expect wages? The owner works with greater interest and neatness than a cooly.

(3)

185. When a great man takes up works like feeding of the poor or some other philanthropic work, his friends co-operate with him and carry on the work successfully without asking for any remuneration and the great man is pleased with them. The love which he shows towards his friends is different from that which he shows towards the coolies. The coolies cannot enjoy the same liberty or freedom, which the friends enjoy with the great man. In the same way, God loves those Sadhakas, who perform spiritual practices without desire for the results thereon, greater than those who work for results. God gives them complete freedom. All devotees should keep the above secret in their view and do selfless service.

(4)

186. The Master pays wages alone to the cooly and he is in no other way interested in his well being. If the worker happens to serve the master voluntarily without demanding wages, then the master cannot but take upon himself all the responsibilities of the worker and look to all his comforts. In the same way, a Sadhaka gets only what he desires, if he does works, expecting some remuneration there from. But God takes care of the Sadhaka, who does selfless work and provides him with all necessary things. These are the greatest devotees. One, who desires for the results will be going away from God, but one, who desires nothing, will be approaching God by degrees. When even the trace of desire is rooted out, the Sadhaka becomes divine.

(5)

187. One, who resigns his wealth, his body, and his mind becomes a real and

supreme devotee and krita kṛitya. He is a krita kṛitya, who gives back what all has been given to him. How can one, who reserves something for one's self become pure and perfect? When everything is resigned at the Lotus-feet of God, God himself will take care of us. Verily this is the true devotion and knowledge. All thoughts should be directed God-wards and no special mention need be made of in speech and action. Verily the Sadhaka, possessing these qualities is the man of renunciation (Tyagi) the mendicant (Sanyasi) the selfless worker (Niskamayogi) and the true devotee. Till then, there is the trace of self (Ahamkara) in the Sadhaka.

(6)

188. Pure devotion, and selfless service to all living beings are the ways leading to happiness in this and the other worlds.

(7)

189. The fire of renunciation of sense desires as well as objects, and the water

of pure devotion are the two assets or signs of the blessed Sadhakas. Just as the railway engine moves with the help of fire and water, the journey of the above said Sadhakas to Moksha will quickly and easily terminate with the help of renunciation and love. The greater are the quantities of water and fire in the engine, the speedier the engine runs. Likewise, the greater are the renunciation and love of God manifested in a Sadhaka, the quicker and nearer he goes to the Lord.

(8)

190. Just as a wife and a concubine of a person cannot live at peace with each other in one place so too, yoga, leading to Mukti and bhoga relating to sense objects cannot accommodate themselves in a sincere Sadhaka.

(9)

191. As long as man cannot conquer wealth (Sree) and lust (Sree or woman),

he cannot secure sreyaś (supreme happiness). Nisreyaś (Mukti) awaits and serves one, who conquers kamini-kanchana (lust and Gold).

(10)

192. Renunciation (Vyrāgya) is neither giving up family life, nor lying idle without food under a tree or in a lonely cave; but, it may be a part of renunciation only. It is the sign of true renunciation, when tears roll out of the eyes of a Sadhaka for wasting even one minute without God or divine engagements when extreme sorrow overtakes him for having not realised God yet, and when the heart burns like blazing fire with the only thought of seeing Him face to face. To such devotees, there is not the liking for food and drink. The time is very near to such devotees for God-realisation.

(11)

193. If there be defects in any one of the senses of a devotee surely there will

be defects in other senses also. For, it is a fact that all senses will be of the same quality (i. e. either Sattva or Rajas, or Tamas) but not of different quantities. When rice or any other grain is boiled in a pot, how can some grains remain uncooked? All grains are boiled and cooked well in one way alone. In the same manner, spiritual change will be effected gradually in all the senses and the mind at one and the same time but not in different times and means.

(12)

194. Just as a fish taken out of water cannot be happy, so too, the Jeeva cannot feel the eternal happiness until he renounces his egoism (Ahamkara) and individual consciousness. (Kartrutva buddhi) fully and lives in divine bhava (ecstasy). When such a Sādhaka enters the state of divine ecstasy, he experiences, at the time, such bliss or happiness that a fish feels, when thrown back into the water.

(13)

195. Don't receive remuneration for the work to be done to-morrow. Try to live to receive remuneration to-morrow for the work done to-day. How can you be sure that he will do the work to-morrow? The world is ever changing and the human life is a bubble. Without knowing this secret, people are becoming miserable. Therefore, oh brother, if you are not careful in this, you cannot spend a truthful and happy life.

(14)

196. A truthful life ends in happiness, but an untruthful life or an uncontrolled life leads to disaster. Don't forget this truth. Know the truth of this saying from the lives of the Pandavas and the Kauravas.

(15)

197. Working for one's own liberation and working in getting others liberated is the Sanatana Dharma.

(16)

198. Performing good works enjoined by the sastras, as obligatory, with the body and mind, with the notion that one is not the agent (doer) at all, and feeling one's self as distant or free from such good works, is true Karma Yoga and Gnana Yoga. Knowing this is the Sanatana Dharma.

(17)

199. The state in which separation from the Atman is not felt though one remains in Samadhi (super conscious state), or waking consciousness or is engaged in humanitarian selfless work, is verily the Sanatana Dharma.

(18)

200. Just as knowledge that it is the one and the same sun shining in water contained in vessels of different sizes and of different metals, so too, knowing that the Atman or God residing in the hearts of all beings and the Atman residing in

one's own heart, are not different but one and the same Atman, is verily the Sanatana Dharma.

(19)

201. Enduring praise and abuse, happiness and misery, and fame and shame, giving up agency (feeling of I'ness) and the fruits of work, carrying out the divine will or Guru's injunctions with deep devotion and faith, and self content in the service of God and Guru is verily the Sanatana Dharma.

(20)

202. The real bliss gained by knowing that the Atman does not at all perish, though the body and mind perish is verily the Sanatana Dharma.

(21)

203. Knowledge that the gradation theory of high and low in the ancient institute of Varna-Asrama-Dharma is absolutely based on merit and not on birth or professions pursued by the people,

and knowing that all the good-natured people are fit for the divine grace, instructing and guiding the Sadhakas in the path of perfection in accordance with the tastes of individuals is verily the Sanatana Dharma.

(22)

204. Verily it is the Sanatana Dharma to know that the person, who devotes all his life in spiritual practices, having understood that none is competent to realise the one Sanatana Brahman, until all vrittis (tendencies or thoughts) in the heart are completely eradicated.

(23)

205. Just as the crew who have sailed thousands of miles in the seas, undergoing all kinds of troubles and tribulations and who are about to approach the shore, may come to trouble, if the ship is wrecked and drowned very near the shore, so also, though the Sadhakas have been practising for a very long time with great care and steadfastness, they should

continue their sadhanas till they attain perfection completely, with the same amount of zeal, nay, even more, lest they might fall back at any moment before final emancipation. If once the Sadhakas miss their path, it will not be possible for them to attain liberation in that very life. But their nistha (practice) will not be in vain. It becomes a very strong tendency for the next birth and works as an incentive for further progress and final struggle for emancipation.

(24)

206. Just as a great tree full of flowers and fruits gets withered up, if it is affected at the roots or trunk, so too, even a great yogi, having long-standing practices of sama, dama, satya, and Gnana may lose his greatness and his merits also, if defects arise in his character and conduct.

(25)

207. Just as the poison does not vanish in a colera, even though it becomes very

old, so also, oh brother, never think that sensuality (sense desire) in your mind perishes even if you become old or even if your mind seems to have been weakened by your tapas and other spiritual practices. If you keep this truth always in your view, you will not come to trouble. If the colera dies (i.e. if the mind is freed from all vritties) and changed into pure consciousness), then there is no place for sense desires.

(26)

208. Just as a ship having a small hole, is drowned by the in-flow of water, while sailing in the sea, so too, an aspirant, while crossing over the ocean of samsara is drowned in it, if he has a hole of sense: desire in his mind. So care should be taken by the aspirants to wipe out the least trace of sense-desire in him. If not fall is inevitable.

(27)

209. Just as padugu and peka (the wrap and woof) are equally indispensable for

weavers in weaving, so also, yoga practice and self knowledge are both absolutely necessary to seekers after truth, for the attainment of Brahma gnana. If not they cannot attain the ideal of full perfection.

(28)

210. The more the Sadhaka subdues his nature, the greater the world is attracted to that Mahapurusha. Without understanding this secret, people think that, the Mahapurushas have siddies (miraculous powers). Remember that this is only attracting the mind towards the Atman but not attracting people towards him.

(29)

211. Just as fish, frogs, crabs and etc. existing outside come into the tank through the water itself, while the tank water is flowing out through its channels, so too, worldly impressions come into the soul (Jeevatma) through the mind itself, when the mind towards the objects through the senses.

(30)

212. A seed germinates only when it is united with the husk which covers the seed. If the husk is removed, the seed becomes unfit for germination. Likewise, rebirth or re-incoronation is inevitable as long as avidya (avarana) exists in the jeeva. If the causal nescience (avidya) is removed by the self-knowledge, then there is an end to births and deaths.

(31)

213. Oh friend, just as a person, though possessing great intellect, falls down, if he becomes unconsciousness of his body, so also, a Sadhaka, though possessing vast knowledge of yogic power, surely falls into the meshes of maya, if he forgets his self or God. Therefore be ever careful to remember God.

AUGUST

(1)

214. "Even the present day Sadhakas are performing the same spiritual practices as those performed by the Maharshees of yore; but why could not these acquire the same powers and greatness as those of the sages?" Most of the people have their kind of doubt. The reason for such difference is the following:—Seeds, sown in ordinary soil, bear fruit ordinarily; but, if the same soil is barren, even the good seeds may die. In the same way, even if the Sadhaka (practice) is the same the powers acquired, will vary in accordance with the condition of the hearts of the Sadhakas. The same is the reason for the difference seen, among the disciples of a Guru. some being great and some, ordinary.

(2)

215. The practices of non-sensual and pure hearted Sadhakas are like soup preparation of dhol, prepared in a fully tin coated vessel. People eat this bellyful with contentment. If the same preparation is cooked in a vessel without tin coating, it gets spoiled and nobody touches it. This is the reason why people do not approach Sadhakas, devoid of non-sensuality and pure heart. Even the cooks, who prepared the soup in a vessel not coated with tin, cannot and will not taste it. Likewise, the spiritual practices performed by Sadhakas without sama, dama, and etc. are not helpful even to them.

(3)

216. The salt has the quality of changing itself into water, when it is thrown into water or when the water is poured on it. Likewise, if Brahma-Bhavana is created in the soul (Jeeva) according to

the Advaita philosophy, Divinity is established. Or, if the Jeeva (soul) is made to merge in God, as per Visisht-Advaita or Dvaita philosophies, even then, the Jeeva becomes the Divine (Eswara). The former is the instance of the attainment of the Advaita-Gnani and the latter is that of the Bhakta's attainment. Both the Gnani and the Bhakta attain their respective goals, since the soul (Jeeva) possesses such (flexible) nature. If there had not been such nature in the Jeeva, both of them would have failed to realise their desired goals.

(4)

217. Nature does not yield to those, who do not bend, bow, and prostrate before great men with devotion and humility.

(5)

218. Just as the lights and other machinery connected to a power-generating-engine, work well, if the source of the power is pure and in sound working order,

so too, the works, or institutions or missions started by a Sadhaka flourish and prosper, if that Sadhaka is really a great man, possessing all the virtues and continues to be the same through out his life. If any defect crops up in the Head Institution or in its founders, the branches affiliated to such centres or founders, gradually decay and die atlast, like the lights connected with the machinery, ceasing to function, when the main-power is affected or damaged.

(6)

219. A person who considers himself the lowliest of the lowly becomes really the greatest of the great. One who considers himself the greatest of the great really becomes the lowliest of the lowly. This is the inexorable law of nature. This attitude should be cultivated in worldly affairs and conduct only but not in the Atmabhavana. Regarding the attitude of his self, one should identify one's self with the infinite,

supreme, and the most glorious self (Brahman). Then there is no room for high and low. That itself is the mark. Then he is every-thing or he sees God in every-thing.

(7)

220. One who thinks or pretends as if he knows every-thing is not really a knower. One who thinks that he does not know fully, really knows to a great extent. For, how can one know the Infinite fully? If anybody says that he knows the Infinite then it (his infinite) cannot be the infinite at all. If one gets full knowledge, he will have the experience that every thing is only one divinity or Brahman. There will be no scope of getting further knowledge for a person, who thinks that he knows every thing. One who desires intently to realise the infinite gets an opportunity for the same. This is an established fact. For, how can a vessel already filled up be filled up

again? Or how can a vessel, which can never be filled up, be filled up.

(8)

221. If a person is preparing seriously for high examination in medicine, he prefers solitude. But, after getting through the examination, he will be moving in a big hospital, serving many patients. In the same way a spiritual aspirant seriously studying for an examination in the science of self or Atma-gnana, prefers complete solitude, having renounced every thing for the sake of God realisation and goes on with his intense spiritual practices lonely. After attaining perfect peace and blessedness as a result of the disappearance of maya, this great soul again takes up service of groping souls in darkness. As the Doctor is very great, his dispensary will correspondingly very great. Likewise, the more, the enlightened soul is glorious. the greater will be the sadhanams (implementations) in his asrama.

(9)

222. Just as the sea-water, transformed into clouds, falls on land as rain and having flowed from a higher level to a lower level flows back at last into the sea without stoppage in the middle, so also, the Jeevas, who have been deprived of their natural godly state by the powers of maya (nescience) should ever continue their spiritual practices without rest, until they realise their Divinity. Verily this is the real renunciation. Water does not wait for proper time and place to flow. Likewise, an intense keeper after truth need not wait for proper time and place but should always be anxious to carry on his practices at all times and in all places.

(10)

223. Some devotees say like this, regarding the Mahapurushas "yes, they are great. We have great Veneration to them. But we are not satisfied with their actions". These words remind us of the

statement of some people who declare "yes it is true we like sugar; but we don't like its sweetness". These devotees are not real one's.

(11)

224. Just as thieves cannot enter such houses that are fully lighted and in which the inmates are awake, so too, thoughts of sensuality cannot enter such hearts, where the flame of self knowledge ever burns and discrimination of truth from untruth ever abides. The self knowledge of such Sadhakas does never get veiled.

(12)

225. The vessel should be larger than the contents to be placed or poured in. In pursuance of this rule, the hearts of Sadhakas who try to understand the infinite, should be infinitely large. If not, it will be like attempting to put a gourd (gummidikaya) in a small bottle, useful for musk-pills. This is why contracted

hearts cannot get Brahma Bhavana in their hearts. Such largeness of heart will be effected by purity, and one-pointed devotion after having rooted out all other thoughts and cut as under all knots of the heart.

(13)

226. Just as persons who have deposited their money in the Imperial bank, before they set out on foreign travel, can draw money at any bank in any country during their travel, so too, Sadhakas, who have acquired and saved great merits like the divine grace, grace of the Guru, and great compassion to all living beings, can reach the goal without failures, getting necessary help from all quarters. Others, without the above merits, fail in their attempts without help.

(14)

227. Just as a debtor, who desires to clear off his debts, can be free from them in course of time, provided he does not

incur new debts, so too a Sadhaka can get salvation in this very life, provided he bids good bye to his old habits (Vritties) from his heart completely, without allowing new ones to come in, and he makes a serious effort to remain always in the divine-mood or self conscious mood.

(15)

228. Just as a shop keeper looks into daily accounts of income and expenditure, just before closing his shop for the day, so also, the Sadhaka should write his daily diary at night before going to bed. Having established himself ever in self-consciousness, he should be doing some pious work and also carefully noting in his diary, the moments in the day, when he forgets his divinity. Sadhakas who observe this practice very strictly can cross over all miseries in no time and attain perfection. This is the best of all spiritual practices. In writing the diaries, one should not deceive one's self. The

Sadhaka, who does not descriminate his mental tendencies may get into trouble, like the merchant, who becomes a pauper atlast, if he were careless about his daily income and expenditure.

(16)

229. Persons, living away from the mind (careless) are away from the limits of Nirvana. Persons living in mind (careful) are with in the precinets of Nirvana. Keeping this truth in view Sadhakas should try to go into the mind carefully with great effort. Such an adept, though living in this world, is really in Vaikuntha or Kailasa. Great adepts alone are fit to enter the inner apartments of the mind. Verily these are the real (Yoga Sadhakas). Verily these are the blessed Amanaskas (without mind).

(17)

230. Vidhi (duty) persists as long as the Sadhaka is within the control of mind or nature. There is no duty or

restriction for one, who transcends the mind, because, he has reached the transcendental state (tureeya stage). Being ignorant of this truth, the question arises "Is mind greater or duty greater? There is the duty or the law since there are both the inflicter and the inflicted. (That is to say, the Judge, to inflict punishment, the criminal to receive the punishment and the law to determine the offence). Likewise until the union of Jeeva and Siva is effected, the duty or the work binds the Sadhaka. As soon as the union is effected, duty falls off. But, the dual concepts (health and disease, praise and abuse fame and shame) may affect the body but not the Atman. That is why it is stated in books," the Gnani is of the form of pure consciousness (chit).

(18)

231. Having seen people, crossing channels and rivers by small boats and ships, never consider that the ocean too can be

crossed with their help. A big and strong steamer is necessary to cross the ocean. In the same way, ordinary spiritual practices like humanitarian work, japa, prayers, bhajana and etc. can only give heaven and such other planes of existence but not Nirvana. To cross over the ocean of wordly existence (samsara) and to reach the blessed state of Brahma Nirvana, higher concentration and meditation and Samadhi are absolutely necessary. Without the above Sadhanas Brahma Nirvana is an impossibility.

(19)

232. Just as highly deligent students not only read their lessons in schools during the day time as usual, but also work hard during nights, and such hard working students alone get through examinations, so too, Sadhakas, performing spiritual practices not only during the day but also in the nights, get through test of the Adhyatma-Vidya. This is the

mark of perseverance (Sraddha). The Lazy student, not only wastes away his time in school, but also never touches his books even at home. This is the mark of indifference and laziness (Asraddha). Like the lazy student, if the Sadhaka performs a little of spiritual practices during day times and sleeps well in the night, he should be considered as indifferent and lazy. Those who perform spiritual practices during nights, should take pure and light food. If it is a liquid diet it is well and good. It will be better if they can carry on spiritual practices without any food during nights.

(20)

233. A man of staunch renunciation is like a mail runner. This runner does not at all waste his time on his way by talking to others, or sitting or telling news to others, but runs to his destination. The same should be the sign of a real renouncer. Such a Sadhaka attains divi-

nity very shortly. Sadhus devoid of this kind of renunciation, are persons, who have become sadhus for other reasons, but not real sannyasians. Nirvana is far away from them.

(21)

234. Until the Sadhaka is permanently established in Atma-Gnana (self knowledge), his state will be like that of a ship without the helm to guide him and like a kite (Galipatam) without the string. He will have no steadiness of mind and divine bliss. He will follow the mind in all its vagaries and at last come to restlessness and misery.

(22)

235. If a poor man gets a thousand rupees, he thinks that he has become rich and great and feels proud; but a rich man considers the thousand rupees very low and does not at all feel proud. Likewise, low minded people consider themselves as all knowing, if they have a

little of yoga, dhyana, renunciation and learning. He does not care to acquire self knowledge or something related to that any further.

(23)

236. Firewood, which is not dried well, does not burn well, but it catches fire and burns well after it is placed in the fire and fanned or blown well for some time. In the same way, Sadhakas, whose hearts have not been well enlightened with self knowledge, cannot become blessed by their self effort. They should serve and listen to the teachings of great men for sometime. By simply fanning and blowing alone, fire does not burn, if fire is not placed in it. Likewise if severe tapas and dhyana are not well practiced, the teachings of great souls alone will not give the desired results.

(24)

237. Just as iron does not melt by placing it into the fire, without being

blown by the bellows, so also perfect knowledge will not arise as a result of self discipline alone without listening to the exposition of the Vedanta and the Mahavakyas by the realised souls.

(²⁵)

238. It is said that qualification should be insisted upon, in case of imparting spiritual knowledge and making of gifts. It should not be considered that this discrimination depends on the caste and asrama only; but it mostly depends on the purity of heart. Be it a Brahmin's land or a sannyasian's land, if it be a barren one, it does not yield produce, though well cultivated. Even though a land belongs to an out caste, if it is fertile and if the cultivation work be done in it, bears fruit. This is the secret in saying discrimination is necessary in imparting self-knowledge or in giving gifts other than food.

(26)

239. Just as subordinate officers, such as the police and etc. cannot take any action on a person, who has great influence with the higher officers such as the Governors and Collectors, and if at all they take any action, they have to answer their superiors, so also, if the spiritual aspirants have the grace of the Guru, the Divine grace, and steadfastness in truthfulness and one's own duty (Swadharma), spiritual fall cannot be effected by the dieties of obstacles (Vighna-devatulu). If not, there are many ways for the spiritual degradation. Therefore, the spiritual aspirants should by all means try to possess the above three qualifications.

(27)

240. Things made of cement do not dissolve, even though they are placed in water; but they are spoiled by mere touch of water before consolidation. In the

same way, a Jeevan-Mukta (realised soul) does not get spoiled even if he lives in the midst of the worldly-minded; but, until that state of perfection and blessedness is secured, even the slightest touch of sensuality is dangerous.

(28)

241. Formation of boils in the body is not for happiness but for misery alone. Likewise, formation of sense-thoughts impressions is not for the welfare of the Sadhakas but for their down fall. Knowing this, the Sadhakas should try to snub them immediately. If the boils take a serious turn, they give severe pain. So too, if the thoughts are base and deep rooted, they cause great misery.

(29)

242. Just as the movement of a snake cannot be rectified even if tried, so also, the movement of the world cannot be rectified but will ever be crooked. Therefore if you try and fail to rectify the

world, consider that it is its nature and be happy, remaining yourself as the witness. By following this principle, the great mān are happy.

(30)

243. Not even a single living being much less a straw cannot survive, if it were always either night or day, and either summer or rainy-season. In the same way, Oh Sadhaka, don't expect praise alone from all. If so, you don't have progress in the attainment of self knowledge. Besides, there may be scope for committing mistakes even. If people rebuke you, it will help you in your progress. But it is your own duty to see that no cause exists in you for other's censure. If there be a flaw, then there is no use. You will be spoiled. This is a bare truth.

(31)

244. Just as a sincere devotee does not waste even a single pie from the funds

belonging to a diety, so also, when a man realises that the body, mind, and wealth given to him by God are really the properties of God, then he will not waste them even a little, but sacrifice them in the services of God only. The man with such a frame of mind is blessed. There is no doubt of this. Without knowing this secret, the unwise waste their bodies, minds, and wealth not only in useless works but also in sinful actions. Devotees should note this.

SEPTEMBER

(1)

245. If you cannot get a real great guru with realisation, you should be praying to god with pure devotion, but never approach such gurus, devoid of spiritual practices, pure character and discipline. The seed must be great and good. If the Jilledu tree is caused to grow with care, can it yield fruit like the jack tree (Panasa). Even so is the above case. Ever remember this truth. God is great and All-merciful. He will send a proper guru to you. Have faith in God.

(2)

246. If the human order is contrary to the Divine order don't follow it. If you think that you will be troubled by your community, stand behind them. Don't go a head. One who can defy is the best.

One who stands behind is the madhyama (not a bad man). Don't be afraid. God protects the truthful. Don't forget that God is eternal and man is non-eternal (momentary) or temporary.

(3)

247. Oh devotee, God sees without eyes; hears without ears; walks without legs; gives without hands; knows everything even without the mind. Believe this. He knows all actions and works at all times and in all places simultaneously without the distinction of waking, dreaming or deep sleep states. Oh! How great He is!

(4)

248. Just as air rushes from all directions to the place, where the existing air has highly become heated and Vacuum has been created, so also, all happiness in the world rushes in and settles itself in the hearts of such Sadhakas, who have purified their hearts by the fire of wisdom and made them Vacant by removal of all

Vritties. Just as there is no room for the air from other places to rush into a place, where the air is full, so too, nothing of this world can come and settle itself in those, whose hearts are full of desires for the worldly objects. That means, one who desires, gets nothing, but one, who desires not, gets everything.

(5)

249. One should not keep quiet with the idea that everything will happen, if there be *samskara* (instinct) or *prapti* (happening of something). How can good come without prayer? The instinct will be like fire covered with ashes. Is it not necessary to blow the fire for removing the ashes, and making effulgent? Likewise the instinct will be in the form of a seed. Such an instinct should be transformed into deep knowledge by practice, combined with devotion and faith. If you have belief in the theory, that good tendencies are not visible in this life,

since such tendencies have not been cultivated in previous births, know that this life of yours, becomes a previous life for your future birth. Then make sure that betterment of life cannot be had in the future one atleast, if you do not cultivate to have good instincts (samskaras) by doing good deeds and by entertaining good thoughts alone in the present life. If you do so, you can escape the fetters of Maya.

(6)

250. Sadhakas, who are not strong enough both physically and mentally, cannot dive deep into the unfathomable depths of spiritual concentration and meditation. But those, who have physical and mental strength must possess the Divine power, acquired by dhyana-yoga to sub-due the strong body and mind including the senses. If the Sadhakas do not possess this controlling sakti (power) they will fall a prey to the senses,

like the rider, who is tumbled down by a strong and turbulent horse, if he has not the grip to control it. Just as a weak horse suits a person, who does not know the art of riding and who possesses a weak body, so too, it is better for persons, devoid of the power of knowledge and meditation, to follow the path of fasting and get the body and senses under control by making them weak. Thus, the man, who observes fasting and such other spiritual discipline to get his body and mind weakened, is better than the person, who gets spoiled by possessing a strong body.

(7)

251. Just as a person, though well-versed in sanskrit literature is not capable of waking up others from their deep sleep, if he himself is fast asleep, so also, a sadhaka, though well-versed in all the sastras, and proficient in academic knowledge, is not capable of imparting self-

knowledge, to others, if he himself is in the deep sleep of delusion. Besides, it will not be possible for him to know and realise who he is. Just as an unlettered person, who is in waking state can wake up. persons, gone asleep, be they educated or uneducated, so too, even unlettered Sadhakas, who possess spiritual realisation, can bestow self-knowledge and divine realisation to one and all, be they learned or ignorant.

(8)

252. Sincere seekers after truth are like persons, climbing to the top of a palace by means of a ladder. Just as the person, while climbing up the ladder, removes the lower foot from the lower step after he has placed the other foot on a higher rung, of the ladder, and thus climbs up the ladder, rung by rung, so too the Sadhaka should give up all the sense-desires one by one and try to reach the highest plane of spiritual consciousness step by step.

(9)

253. Just as persons, desirous of learning music, cannot have the knowledge of swarams by simply getting and reading musical books, so too, persons cannot have Atma-Gnana (practical experience) by simply reading books on self-knowledge. Just as it is quiet essential to learn music from expert musicians, so too, Brahma Vidya (self-knowledge) should be received from and practical in the presence of experienced Gurus, who possess self realisation, pure character, compassion and renunciation.

(10)

254. Things near by are alone visible to persons, who walk in darkness during nights, with a light in hand, but not things at a distance. "But those who walk during nights in the moonlight bestowed by God, can, see, even things lying at a distance". In the same way, one, who moves in the world relying

absolutely on himself, cannot grasp the real knowledge of the universe. But the secrets of the universe are revealed to persons, who rely on God's help only, without relying on their own abilities and efforts. To such persons alone, foresightedness (gnana dristi) is vouchsafed.

(11)

255. Just as persons studying near a light, can only see things close by, but not the things far off, so also persons, leading a married life (Grihasta's life), can know their happiness, and happiness of their relatives only, but they cannot have selfless broad vision and higher knowledge (Para Vidya or super consciousness). Persons, trying to see things standing still at one place in ordinary darkness, can see things, even though they are at a distance. In the same way selfless people alone get super-conscious state. They alone can know the secrets of the universe. It is why a man of

strong renunciation gives up everything, and leads a solitary wandering life.

(12)

256. The disease abates only, when the medicine taken in by the patient gets well digested and circulated from head to foot in all the arteries, in all the atoms of the body, including the skin. In the same manner, to get the disease of nescience abated, the whole body of the Sadhaka should be well lighted or set ablaze by intense concentration and meditation of the Divine Bhava. Then there will not be the least trace of ignorance. To him the whole universe appears or presents itself as Brahman.

(13)

257. One should test one self, whether one has been released from worldly ties (samsara bandhams). A ship sailing in the sea is tossed hither and thither by the waves, but a ship in the harbour, is steady and calm. Likewise a Sadhaka,

who is tossed by the pairs of opposites such as (Sukha and dukha) pleasure and pain etc., is not yet free from samsara. It should be remembered that these are the two different states of the liberated and bound souls. Verily this is the secret of Achala-Vedanta.

(14)

258. There is the following difference even though the enjoyment of Prarabdha-karma (the result of past action now coming into effect) of a liberated soul and a bound soul appear. The Prarabdha of a bound soul is like a burning light in utter darkness, but the Prarabdha of a realised soul is like a light in the bright sun-shine. Though the two lights burn alike, the light in darkness is very bright, but the light in the bright day light, though burning well, is not at all visible owing to the most brilliant sun light. In the same way, the effects of Prarabdha are not felt by the liberated soul, owing

to the ineffable joy of self realisation; but the bound soul feels and suffers from the effects of Prarabdha, since it does not possess the light of knowledge.

(15)

259. The mind is just like a very old cloth. If it is torn a little, it must be at once stitched. If not, it will be torn completely. In the same way, if any sense desire creeps into the heart, it must be immediately rooted out by changing the mind into some other pure thought. If not there is the danger of being fully immersed in sensuality.

(16)

260. Among the Brahmanistas (seekers after truth), some are like cobras. Though the Venom is in the fangs of the cobra, it cannot and will not hurt the cobra. Likewise, though some Mahatmas are in the midst of the worldly minded and doing works relating to the worlds (Loka Sangraha), yet they are not tainted or

worried by the works. Ordinary Sadhakas should not try to follow their example. If they do so they will surely come to troubles. Since this power of (Nigraha-anugraha) restraint and grace is the rare privilege of a blessed few, all ordinary Sadhakas should act very cautiously in such matters. All are not concerned with this.

(17)

261. The following are the means for the purification of the soul:--1. Purity of food. 2. Purity of speech. 3. Purity of thought. 4. Purity of clothing. 5. Purity of abode. 6. Purity of company. 7. Purity of work. 8. Purity of meditation. These eight means create purity of soul.

(18)

262. It is the best way to say "Please inflict suitable punishment for the mistakes committed by me and see that I am reformed in such a way that I may not commit the same mistake again? It is

better to crave for pardon, saying "Please forgive me for my mistake". It is atleast good to say "Please protect me by overlooking my mistake". It is very bad to deny when the mistake was thoughtfully committed.

(19)

263. Just as it is desirable to give pecuniary help to the businessmen, who take keen interest in business, if need be, and to give lands and other necessary help to the farmers, who are interested in cultivation and grow-more food-campaign, so too, it is all the more desirable to help a student, who is industrious at his study and a spiritual Sadhaka, who is engaged in deep meditation, and great devotion coupled with strong renunciation. Just as it is unnecessary to discriminate among merchants and farmers, while helping them, whether they are brahmanas or non-brahmanas, and grown up men or youthful persons, so also, it is

not at all necessary to discriminate among students and spiritual aspirants, at the time of helping them.

(20)

264. If you have any doubt regarding any person, try to clear it off at once by finding out the truth. The doubt will be like the pricking of a thorn if not immediately removed, it causes a great boil. Likewise if the doubt is not immediately cleared, it leads the person to commit some crime,

(21)

265. The value of a precious stone does not diminish, even though it lies in a heap of rubbish, and the value of copper does not increase, even though it is in a heap of rubbies. In the same way, Mahatmas are honoured and worshipped wherever they remain; but, the unwise men are not at all honoured, even if they occupy honorary seats or even if they keep themselves in holy company.

(22)

266. The Divine contemplation carried on in a heart which is not coupled with strong renunciation, self knowledge and withdrawal of mind and senses (Vairagya, bodha and Uparati), will be like water poured in an unburnt pot. This is why the knowledge of the Sadhakas, devoid of strong renunciation, flickers or filters away without developing itself as Jneya (the knowable) i. e. without taking the form of pragnana-ghana. Just as water remains as it is, in a well burnt pot, so too the divine bhavana (Brahmadhayanam) will ever remain without forgetfulness in a heart, perfected by renunciation.

(23)

267. Even a well grown tree gets dried and very soon dies if the roots are affected. Likewise, if the root of renunciation of the tree of knowledge, which yields the fruit of salvation (Like the kalpataru), is decayed the Sadhaka falls off and fails to achieve blessedness.

(24)

268. Just as a wild elephant has to be kept in chains until it becomes tamed, so also, until the mind is subdued and peace and blessedness are restored, rosary should never be abandoned. But, Japa should be continued with the Divine Bhava keeping the rosary always in hand. To such persistent Sadhakas, the mind comes under control within a short period. Whenever any worldly thought flashes in the mind, the Sadhaka should at once tell the beads and try to create Brahma bhavana in the soul (or Atman).

(25)

269. Though medicine is necessary for arresting and rooting out the disease from the body yet, over dose of the same medicine may do harm to the constitution; nay, it may even prove fatal at times. In the same way, though austerity (tapas) and yoga practice are no doubt helpful in destroying the impurities in the heart or

soul, yet they may affect both the body and the mind by causing sickness to the body or affecting the brain or respiratory system, if pursued with abnormal zeal and haste. Therefore, the Sadhakas are warned to carry on their practices with great care.

(26)

270. Just as it is impossible to tie even a small animal with a fine thread, but it becomes possible to tie even an elephant with a rope made up a several fine threads, so too, it is impossible to control the mind for such Sadhakas, whose minds dissipate in numerous ways, but, it becomes possible to concentrate the mind in the case of those who can restrain their senses as well as their mind. Therefore, it can be easily known that Sadhakas having no control over their minds, do not possess the restraint of senses also.

(27)

271. That Sadhaka alone enjoys un-effected and continuous bliss, to whom Truth and Virtue (dharma) become two legs, selflessness and renunciation become two hands, inhaling and exhaling become Taraka Mantra or Hamsa-Mantra, and to whom Brahma Bhava becomes an established fact in the soul. He alone can live and move fearlessly and shine like the sun without any sheath or covering.

(28)

272. There are three patients. One patient takes the medicine but does not observe strict diet, Another patient observes strict diet but does not take medicine. Both these patients cannot get rid off the disease. The third patient takes medicine and observes strict diet also. This man gets cured of the disease. In the same manner, there are three kinds of Sadhakas. One set of Sadhakas worships the

Brahman but does not practice virtue. Another set practices virtue but does not worship the Brahman. Both these sets cannot get rid of Samsara. The third set practice virtue and at the same time worship the Brahman. These Sadhakas alone will be free from the disease of Maya (ignorance).

(29)

273. A person, having besmeared his body and face with carbon powder, in a very awkward manner stands before a mirror and sees his reflection in it. Does he appear clean in the mirror, if he cleans the mirror, thinking that it is unclean? No not at all. In the same way, a Sadhaka, who tries to purify his soul by japa, tapa and etc. instead of purifying his character and conduct by the rectification of his old impure and sinful or selfish habits, is like the fool, who tries to clean the mirror, instead of cleaning himself. The fruit of knowledge is not

obtained by those, who have not secured the fruit of work “(Naishkarma Siddhi is the preparatory step for the attainment of self-realisation is the key note”).

(30)

274. Every aspirant should behave like a boy before his Parama-Guru, who is perfectly established in Brahma bhava, even though the disciple happens to be very rich, more crude, more aged or very powerful with some high position. To such disciples alone, the teachings of the Sadguru become fruitful.

OCTOBER

(1)

275. When the iron is melted and given temper, it becomes steel. A sword made of steel, is sharp and cuts things. A sword made of iron alone, cannot cut things and the edge gets blunt. Likewise, those Sadhakas, who lived and served at the feet of their Guru, and got themselves well disciplined and instructed, face no obstacles in the world. They can cut off the weeds of mental vaguarias easily.

(2)

276. If the crop is withered by the heat of the sun, while it is tender, and if rain falls well at that time, the crop grows well and gives good yield. If it is in the shade, it does not yield much. Likewise, infinite knowledge dawns on those, who receive instruction from great Gurus in time and carry on spiritual

practices regularly. Those who have not the above two requisites, will have ordinary knowledge only.

(3)

277. Even the emperor bends his head and feels shy before an ever-contented Sadhaka, who lives and moves without any desire in accordance with the will of the Lord, having been satisfied with what comes to him, with the strongest belief that it is either God-sent or the result of his past actions.

(4)

278. Even the heaven feels shy and feels dejected in the presence of a yogi, who ever dwells and revels in the ineffable bliss of the Atman, having completely avoided the influx of all sense desires or worldly thoughts into the heart and having perfectly established himself in the Atman (which is drik or seer).

(5)

279. The three worlds (Svarga, marthya, and patala) as well as the Brahmalo-
22

feel themselves degraded in the presence of the knower of Brahman, who having ever remained in Brahma-Bhavana, perceiving Brahman alone both in and out, has attained Brahmatvam (or has become Brahman itself).

(6)

280. Just as a tree, which is often removed and planted in several places at short intervals, without allowing it to take root firmly at one and the same place, cannot grow well and yield fruit, so too, either the Brahmanistas or the taponistas cannot attain siddhi (fruit of their efforts) if they do not stick up to one place and carry on their Sadhana.

(7)

281. The cooks need not be questioned about the taste of the preparations. It is enough if the persons who eat them, are enquired. Likewise the Gurus need not be enquired into, and character can be known by observing their disciples.

(8)

282. The masons build beautiful buildings, but poor fellows they do not get happiness by living in them. They live in small huts alone. Likewise some Vedantins, devoid of practice, give very fine and attracting lectures. They write good philosophical books too. But, alas! they do not enjoy the Divine bliss in them. Only the aspirants, who have intense practice of meditation, deep devotion, and strong renunciation, realise the Truth and enjoy the bliss,

(9)

283. During nights when we come out, from inside of a well lighted building, we feel for sometime as if we are blind and cannot see things. After a time, our sight is restored and we see things well. In the same way, Sadhakas who renounce their houses and everything else and come out, feel it difficult for sometime but experience great happiness, and per-

fect peace and blessedness afterwards. We must adhere to Truth and virtue very strongly.

(10)

284. Your time also is as valuable as the money reserved for some emergency. Just as your work is spoiled, if the reserved fund has already been wasted, so too, you will have to go astray from your life's goal or fall short of the mark, if you waste your precious time.

(11)

285. It is dangerous and misleading to teach others or even to speak of to others, either the spiritual practice or self knowledge, much less discipline, which has not been practiced or experienced. Such a teaching will surely give trouble at any time. Besides, it will be a sort of self deceit or cheating. It will be like a blind man, pretending as if he has eyes. This position will last as long as the world (people) takes time to understand the real state of affairs.

(12)

286. All the clouds appearing in the sky, need not fall as rain. They will be transformed into vapour again by the rays of the sun. Likewise, the seekers after truth need not enjoy all the results of their past actions, accrued in the heart. If their meditation is very strong and forcible, all the seeds of past-karma perish to a very great extent.

(13)

287. It is better to perform Japam of only one mantram, or to write the name of God (such as Sree Rama) with purity of conduct, instead of performing japam of several mantrams or writing crores of the name of God without purity of character and conduct. For does not one, who sows a handful of grains in fertile soil, reap a greater harvest than the other, who sows a 'ton' of grains in a barren land?

(14)

288. A person who cannot spend his time usefully, who thinks that God has enormously lengthened the time, and who feels his life as tedious is a lazy fellow. But, the person, who feels that the time is short for his divine works, and thinks that life is too short and considers that all life is momentary, can attain "Soham-paratvam" (i. e. realisation that he is verily God) and becomes liberated.

(15)

289. One who craves for world's peace, gets peace of his own self. One who desires for world's happiness, gets happiness of his ownself.

(16)

290. If one does not do his duty properly, one does not get what is due to him. This rule holds good in the case of both elders and youngsters.

(17)

291. Those who desire future progress, should never forget their past life. If

the meaning of this golden rule is well meditated on, not only progress is secured, but also, the obstacles for progress are removed.

(18)

292. God cares only for the purity or impurity of your heart but never cares for your caste, creed, learning or wealth. Does the sun care for the vessel in which he is to shine? Does he care whether it is a gold one or not, or whether the water in the vessel, is of the ganges or not? No, the sun shines every where. He reflects himself well in the still and pure water. Remember this carefully and you will cross the ocean of Maya. If not all your pride, regarding caste, wealth and etc. will be in vain.

(19)

293. The more serious is the disease, the stronger should be the medicine. Likewise, the greater the disease of sam-sara or nescience, the greater the spiritual

practices and discipline should be persued with utmost vigour and tenacity. Then alone purity of heart, and peace of chittam (mind) are attained quickly.

(20)

294. Just as a blind man cannot see beautiful and strange pictures, even though they are exhibited before him, so also until the eye of wisdom is opened, one cannot see and understand the Vedantic truths, eventhough they are explained in several ways.

(21)

295. Brahmanista has vanished ever since the Sadhakas included luncheon (Nasta) in their time table at the time when Nishta (spiritual practice) has to be observed.

(22)

296. Seekers of Tattva (philosophy) should also be seekers after truth. Likewise, seekers of Truth, should also cultivate the practice of seeking after tattva.

Then everything will be alright. When both the water and the fire are in equal proportions, then alone the steam is formed and the engine moves. We should know that seeking after philosophical truths pertains to the Divinity or spirit and seeking after truth and virtue relates to conduct.

(23)

297. Trying to approach rich people, devoid of kindness and charitable disposition, with a view to secure their help in kind or coin, is like trying to milk the breast-like skin hanging from the goat's chin (Aja gala-stanam) with the expectation of getting milk from it. Never forget that approaching the generous person, though poor, for contribution is like approaching the udder of a cow full of milk.

(24)

298. Fate has to be accounted for (past action) only when results are not produced, even after one has done one's duties

perfectly. Without doing the duties, if people say that they cannot get the fruits of actions, owing to their fate, it means that they are ignorant of the secrets of dharma. One should do cultivation work thoroughly, and if harvest is not secured, then alone one should blame his fate. Without, discharging one's duties perfectly in the matter of cultivation, if one blames God, it amounts to disloyalty of God.

(25)

299. Oh brothers, it is the best virtue for one to serve humanity. But before taking up humanitarian service, you should serve your mind well. Then alone, you can best serve the humanity.

(26)

300. Sadhus (Sannyasins) should always remember that, if they are to meet the samsarins (grihasthas) they should try to change the samsarins into good-natured persons or atleast to inculcate good quali-

ties in them; but, they themselves should not change as samsarins.

(27)

301. The following are the five requisites of atonement (discipline for purification) for getting rid of sins:—1. Fasting 2. Japam or prayer 3. repentance (paschatapam) 4. silence (maunam) 5, Distribution of food to the poor (Daridra Narayanas), The greater the sin is, the greater the remedy is prescribed in proportion.

(28)

302. To the person, who keeps the door of his heart always open, all the doors, not only of this world but also of the other worlds, including the door of the Nirvana (Moksha) are kept opened.

(29)

303. The Sadhaka, who does not care to cleanse himself eventhough he falls into urine and night soil, unaffected even though thorns prick his body, and undressed and unconcerned even though big

boils grow up in his body, is a Brahma-Vidya-varista. There is no remedy prescribed for such a highest knower of Brahman, even though a sense-desire or a worldly thought, or a bad sankalpa (idea) lurks in his mind, and it is quite unnecessary for him. But, all others must get themselves purified by observing one or many of the above prayaschittams. The above said Brahmavidvarishtas have neither duties (Vidhi) nor restrictions (Nishedham), much less virtues and sins (Punya papa).

(20)

304. Just as it is necessary to clean either a tin box or a glass bottle once or twice or any number of times so as to make it rid of its previous bad odour (smell) before some good thing is placed in it, so too, until the stage of Nirvasana (Perfectly void condition of mind) is realised, again and again the mind (antah-karana) should be purified by the deep

meditation of the self (Atman). Then alone the self-knowledge of the seeker will be pure and unalloyed.

(31)

305. Just as an elephant, which has not been controlled by a skilful trainer having a good spear in hand, does not get well-tamed and does not do the work as directed, so also, your mind does never not only get stilled, but also remain under your control, if it does not undergo strictest discipline in the hands of Gurus, who have practiced the highest spiritual sadhanas.

NOVEMBER

(¹)

306. The five constituents of character are:—1. God thoughts 2. Study of good scriptures 3. Good conduct 4. Good works or actions 5. Good company. Those, who observe this five-fold practice secure spiritual bliss. Just as the body composed of the five elements of nature is healthy and happy only when the composite parts are in equal proportion and gets sick when there is any defect or deficiency in their proportions so too, when any defect or deficiency arises in the above fivefold practice, the Sadhakas experience loss of their mental balance.

(²)

307. As long as the samkalpas already taken root in the minds of the Sadhakas, continue to exist, they will be yielding results. But, when they are annihilated

they cannot bear fruits. If the weeds grown in the fields full of crops, are not removed, they will be growing; but, when they are rooted out, do they not perish? Likewise, if all the samkalpas are rooted out of the mind, they cannot bear fruit any longer. They are burnt in the fire of knowledge.

(3)

308. Some Sadhakas observe the vow of aparigraha (not receiving anything from others), but they do not, at the same time, help or give alms to others. Aparigraha is no doubt good and sin cannot accrue by observing it. But, how will the previous sin perish? They forget this. It is necessary (even for greatmen) to help or serve others and do meritorious deeds for this reason atleast. It is really good not to accept loans afresh, but better to clear off the old debts, if any.

(4)

309. If one desires to live fearlessly at all places and in all times, one should be

truthful. Then alone, fear cannot approach you in the same way as darkness cannot approach light.

(5)

310. If you want to see God both within and without it is enough if you act in one and the same way both inside and outside, which means, thinking in one way within the mind and acting in the same way outside also. If you try to hide anything either inside or outside, God also gets himself hidden to you.

(6)

311. Oh Sadhakas! When you repeat any mantrams or meditate on any divine forms or on the form of Great men (Gurus), you should consider them as forms of light, forms composed of flames of knowledge and as saviours from sin, and follow your practices with firm determination. Then alone, purity of soul, freedom from sin, wisdom, and divine bliss will arise. When the iron is placed in the blazing

fire, it is one mass of fire. When the fire, subsides the iron also cools down and loses its burning power. In the same way, power exists in Mantra, Guru, God, and Atma bhavanas.

(7)

312. If one is said to belong to a particular clan or race, one should act consistently. Again if one is declared to be of the nature of the supreme knowledge consistently one ought to behave like the supreme. But if any one says that one should know one's caste and creed but should not act accordingly, how will it be? How far is it true? Likewise, it is untrue and misleading to say that one should know one's self by scriptural knowledge and spiritual practices but should not act accordingly. This truth should be remembered by everybody. Then the truth or untruth in the sayings of others will be known.

(8)

313. Know him to be a Mahatma, a great knower of Brahman a great devotee, a perfect yogin or a Jeevanmukta (a liberated soul even while living in the body), who performs selfless works always with his physical organs such as hands and feet, who ever talks of divine matters or prays to God or teaches Truth and Dharma with his organs of speech who possesses generous and serving tendency to all living beings with his mind always under his control, and who remains throughout his life-time perfectly established in Brahman, acting in the abovesaid manner.

(9)

314. Idleness (lethargy is tamasic. It is jada (lifeless). A lifeless stone always drags one down. Sohamparatvam (the state of being that I am he) is sattvic. It is like fire. The consciousness (chaitanya) always goes upwards like the flames of fire which upwards. Therefore

it is essential and most desirable to get rid of Tamoguna and develop sattvaguna.

(10)

315. Just as news in the form of sound waves, starting from a radio centre is received alike by thousands of Radio receiving sets all over the world at one and the same time, irrespective of the sizes of the Radio sets, so too, if you want to reach God, it is enough if you approach your Atman, the witnessing self in the individual ego (jeeva). That Atman alone will lead you to the presence of the Eswara, the witness of the collective cosmos. For the Eswara shines as the Antaryamin (Inner controller) in all living beings from the atom (anuvu) to the God, Brahma. Knowing this Truth alone, is as good as preaching to unite the mind with the Atman.

(11)

316. Oh Jeeva, just as it is impossible to move forward if there be any obstruc-

tion in your way, so also, it is impossible for you to move forward, you should ever remember, if you too, build barriers of Pride relating to caste, wealth, power, or learning on your way to self-progress; i. e. not only you cannot attain progress by entertaining caste pride and etc., but also you have to undergo many sufferings like a lion caught in a cage.

(12)

317. Oh Jeeva, don't hide yourself. Since you have hidden yourself, God has hidden himself to you. Imagine you have a lamp in your hand during night-time. If you cover the light with a vessel or some other thing, you cannot either see the light or perceive any other thing too in the darkness. In the same way, forget not that by hiding the Atman or God, who is the witness of all your thoughts, you are not able to see God only, but you too are immersed in ignorance. This is to say, do any action without self dectet.

(13)

318. Even ordinary animals such as dog or sheep, are capable of pulling out the peg; if they are tied to a weak one; but, if the peg or pillar is a strong one and is fixed deeply, even elephants cannot shake it, but remain quietly there alone. In the same way, the senses and the mind will be under control of one, who has attained self knowledge. There will be no control over his senses and mind to such a person, who has not attained self knowledge. This is the test for the depth of one's self knowledge.

(14)

319. Preachers, who can reform the Jeevas (ignorant masses) are like skilful carpenters. Out of the heaps of cut-down tree-trunks, the carpenters know which trunk would be useful and how it should be used for different works, after removing any bends in them or removing unnecessary thickness by means of tools. Like-

wise the preachers reform the masses in such a way that their conduct of life is thoroughly changed into right paths and that they are made fit to lead perfectly spiritual life. Others, who do not know this method and possess that capacity, are not fit to be preachers. They are like the travellers, who, at seeing the heaps of fallen trees, pass off with indifference. They can do nothing.

(15)

320. Just as a river, though small in size at its source reaches its destination, the sea, having become wider and wider, and having over come all obstructions in its course with its rapid flow, so too, if ones mind exerts with deep concentration and severe discipline, the Sadhaka not only breaks his way through all the obstacles on his way, but also approaches his Atman, the Universal spirit in a short time; the speed, of course will be in proportion to the amount of interest and

tenacity the Sadhaka bestows on the spiritual practices. This rule holds good in all affairs.

(16)

321. There are only two ways for Pasutvam(Jeevas state)and Sivativam(Eswara's state). Jeevas attain Pasutvam (the state of animals), if they are under the control of indriyas (senses), but attain Sivativam, if senses are kept under their control.

(17)

322. Danger may happen to a king, who has no body - guards. If one is a king, there should be body - guards. Likewise, it is not enough if spiritual enlightenment alone is possessed. To have protection of this knowledge viveka (discrimination) Vairagya (renunciation). Upasanti (mental tranquility or equilibrium), samyama (suppression) and Nigraham (restraint) are always necessary. Such Sadhakas, who possess the above qualifications, will meet with neither fall nor accident.

(18)

323. Just as there is no real happiness to a man if any disease exists in his body, though its symptoms are invisible outwardly, so too, you will be miserable always, it is sure, if you have the disease of sensuality within although you can hide it from public view. Just as pain and misery spring up even from a slight disease, so, too, there are no peace and eternal bliss, if there be even the slightest trace of worldly tendencies in the mind or heart. Knowing this, make your soul (heart) perfectly pure.

(19)

324. Lazy life i. e. life without regular work, though appearing to be happy at the beginning, cannot give or lead to any high position, but makes one dependent on others throughout one's life. An animal may have some freedom, honour and prestage but the lazy person is worse than the animal in these respects, since

he does not exhibit the least signs of humanity. A helpless and life-long patient is better than this lazy man; for the world does not blame the sickly man.

(20)

325. Oh devotee! When you take up any humanitarian work, and when the public do not readily respond to your call, do not say that they are devotion less and devoid of generosity. On the other hand, blame yourself that you are not upto the mark in your spiritual attainments. Know it is your own folly to beg others. Will anybody care to listen to the words of a person, who has no authority? All people respect the commands of a man in power. This is a very important teaching to you for effecting peace to yourself. Know this truth and try to elevate your position.

(21)

326. The mind is like a damsel, leading an illicit life. If a damsel can catch hold of any fine person with carnal desires,

she always keeps him under her sway for the sake of her happiness and never allows him to part with her or to enter into spritual matters. In the same way, as long as the mind is impure, it drags the soul always towards the bodily comforts. It does not like to give up pleasures of body and senses. The jeeva gets purified only when he is able to realise the above fact. It is very difficult to know the mischief played by the mind. This is why almost all the Jeevas are not becoming free from their bonds of Maya.

(22)

327. Just as a person attacked by disease, be he an inpatient in a hospital or living always with a doctor, cannot be cured of his disease, if he does not take proper medicine with regular and fixed diet, so too, a Sadhaka, though living in pious asramas or sitting always at the feet of a Mahatma, cannot be cured of his bhava-roga, if he does not strictly perform

proper spiritual practices together with the necessary discipline. Such a Sadhaka neither gets peace nor attains self-knowledge, much less blessedness.

(23)

328. Oh practitioners? One may get changes made in heat, rain and etc. by offering prayers to God. But even God will not interfere with the cause or seed generally. He ordains the results or fruits, in accordance with root-causes, existing in your mind-stuff (anthahakarana), but never alters them. Therefore it is necessary for you to look to your heart always with great care, whether it is perfectly pure or not. If not know that either your devotion or tapas or yoga, or vrata cannot give you good results.

(24)

329. All the Brahmanistas should be like a skilled mason, who builds big mansions. While constructing walls he

will be very careful about the centre of gravitation, lest there would be danger to the building at any time, if there be even a very slight mistake. In the same way, know that you are building the castle of Moksha while you are engaged in that work, you should ever be observing very carefully, if any thought or idea contrary to Truth, Virtue, and divinity, enters your mind. If you are careless even a little there will be a fall after some time. This is a bare truth.

(25)

330. A farmer sows the seeds of wheat, rice, kambu, ragi and etc in different fields. If a certain crop is affected he will not receive the harvest of that particular crop only, but gets all other harvests. In the same way a Sadhaka may be practicing the virtues of truthfulness, peace, compassion, renunciation, brahmacharya and ahimsa, and if there be any mistake in any one of the above Sadha-

nas, he will not get the result of that particular Sadhana only, but gets the results of all other Sadhanas.

(26)

331. Oh Sadhus? The leaves of any tree will not fall when leaves are green, but they fall down only when they are dried. Like, wise when the Sattva becomes perfect the sense desires or instincts fall off the soul. As long as there is any trace of either rajas or tamas sense desires will persist.

(27)

332. Many people doubt the existence of God. How can it be determined that there is God or not, without undergoing such practices as are quite necessary for the heart to realise the existence of God? Just imagine. If there be a radio apparatus, it is possible to hear the music even from distant countries. If any person, who does not possess a radio, says that there is no music on a particular day

and if at all, there be music, why it cannot be heard by him? Are we to believe his words? Is there any meaning in his words? In the same way, how can a common man of the world, without purity of heart and the necessary Sadhana, know the divine secret, which can be known only by holy men of the highest order? The news broadcasted through a radio, travels through and fills the whole sky. But we cannot hear the news without a receiving radio. Likewise though the Eswara is immanent in all beings, yet he does not reveal Himself to persons, deluded by Maya.

(28)

333. The clock works well only when all its parts are in good order. In the same way, a Sadhaka, desirous of perfection attains Brahman only when he possesses all the required divine qualities. If there be any slight defect in any parts of the clock, such as a slight bend, a little

rust, or any defect due to wear and tear the clock stops away. Likewise if there be any defect in the requisite qualities, the Sadhaka does not attain Nirvana. Forget not that Truth is the main-spring of the clock of Sadhana.

(29)

334. The disease disappears only when the medicine gets into the body of a patient and dissolves in blood and veins. Likewise, when the soul (Jeevatman) gets dissolved either in Vidya (learning), or devotion (bhakti) or self knowledge (Atma-gnana) then alone avidya is said to disappear.

(30)

335. Just as a blind man cannot see with others' eyes, a deaf man cannot hear with others' ears, so also, self-knowledge is a matter of self-realisation. It is no good to be satisfied with the realisation of other's. In this way, none has attained perfection. That blessed state must only be experienced and realised in one's own self either in this or in future births.

DECEMBER

(1)

336. Just as a saw made of steel, cuts Iron, so too impure mind can be cut by the pure mind. Though the steel is only another of iron, yet it has acquired the power of cutting iron, by being melted and tempered. In the same way the pure mind though originally impure now gets the power of cutting the impure mind by regular discipline, tapas, truthfulness and pure and sincere conduct.

(2)

337. Oh man, your soiled cloth will not become clean, if you keep quiet for the two reasons, that you are miserly to buy a soap or that you have to pay some money to the washerman. Likewise, if you do not show sufficient tyagam merging yourself in pious work, your impure mind cannot become pure.

(3)

338. Just as an expert sailor, with the guidance of the person sitting at the helm steers the ship, using all his strength, to a safer course from the danger of running into a whire pool either by the force of the current or by a strong wind, so also, wise Sadhakas should divert the mind with sincere effort into the path of pure knowledge, untained with sense-desires, from the clutches of the accumulated samskaras (instincts) of innumerable past-births and from the sensual outbursts,

(4)

339. Though knowledge of the self subsisting in him is no good, if it is not availed of, it should then be considered as absent or unpossessed. For instance some travellars carry food with them but if they do not eat the food on their way will their hunger be satisfied? Will the food be of the state of unrealised

self-knowledge too is just like the above instance.

(5)

340. Evil thought is like the monkey. If a monkey comes to live on a tree in a town or village for the first time, and if it is immediately driven away from that tree, it won't come back to that tree. If the monkey is allowed to stay on the tree for two or 3 days, it will not at all leave the tree and go away elsewhere. Even if it is removed to a far off place, it will come back to the same tree. In the same way if any evil thought crops up in the mind, and if it is instantaneously driven out, it disappears without much trouble. Instead of driving it away, if that evil thought is entertained in the mind for some time, it will never leave the mind. Therefore, those, who desire to become pure hearted, should be very careful with regard to this instruction.

(6)

341. The study of Gita, Upanishad, or even one's own Sadhana will, at the

beginning be like walking on a path, full of thorns, stones and etc. While treading that path, one should walk slowly and carefully. By treading the same path again and again, and by clearing it from thorns and etc., one can walk freely and fearlessly even with closed eyes. Likewise, by constant and sincere practice, all the difficulties in the chanting of the Gita and the Upanishads and in other spiritual practices, are removed.

(7)

342. The means for suppressing anger, are the following:—1. Getting angry with anger. 2. Keeping silent for the minutes, uttering some holy Mantrams with in the mind. 3. Quitting the place at once, if you cannot control your mind. The first is the best; the second, better, and the third is good. But there is a fourth way, which is better than the above three ways. It is abiding in one's own pristine glory. To such persons, there is no anger at all. It is mentioned in the

scriptures even. Anger alone is the root cause of all sins. All the people in the world, become enemies of those who possess anger.

(8)

343. Just as a sword, which is being sharpened daily ever remains sharp, so too the mind of a Sadhaka, who lives always with his Guru being immerced in his service is very sharp and ever wakeful or alert. Just as a sword, ever kept idle, becomes rusty and unfit for cutting, so also, the mind of a Sadhaka, who stays away from his Guru and does not carefully carry on his spiritual practices, becomes gradually dull and loses its alertness (Jagrat) there is also the danger of being spoiled, if that state of dullness (tamas) continues to a greater degree.

(9)

344. Just as those who polish diamonds and prepare necklaces engage themselves in the selection of good ones so too, the

Sadhakas, who desire to reform themselves, should purify and set right their character and tendencies. Just as those, who buy the necklaces, examine the jewels (precious stones) carefully and get such stones as are dim, or with spots, or broken, removed and replaced by good ones before they purchase them, so too, the seekers after truth, should carefully examine themselves so as to be free from any defect.

(10)

345. Just as the Military attend to their drill exercise daily at regular intervals, so too the Sadhakas should daily perform their practices without fail at the fixed hours. Just as the body and limbs become lazy, if regular exercise is not given to them daily, so also, the minds of Sadhakas who do not attend to their Sadhana regularly, become dull. Non-Vigilence and negligence over come such minds. Don't forget this.

(11)

346. Many persons question why it is impossible to attain Nirvana by leading the life of a house holder. The following will be a sufficient answer. "Though the body is kept in the house, let the mind be united with the sage, performing tapas in the forest". A person cannot see his face or body in the mirror in his hand, if the mirror is unclean, be he a Brahma-charin, or a grihasta, or a Vanaprasta, or even a samsarian. In the same way, though the Sadhaka belongs to any one of the asrams, it is enough if his heart is free from Mala, Vikshepa and Avarana (impurity chengability or the state of restlessness or moving state, and the state of being with a cover, the state of being limited by boundaries).

(12)

347. It is commonly stated that it is enough if one knows that the Atman is only a witness of merit and sin and that therefore, the actions (eighter good

or bad) done by the senses (karmendriyas and gnanendriyas) do not touch the Atman; much less affect it. This is a mistake. For, will not the sailors, sailing in a ship, encounter dangers, if they do not guide the ship in the right path, even after they have found it running into danger? Will the danger to the chariot and its driver be averted, by the mere knowledge that the horses have gone away? Putting the ship and the horses in the right path alone, is the sign to avert the danger. Meditate on this truth.

(13)

348. The greater a sorakaya or a coconut (covered with fibre) grows ripe and becomes dried, the greater it floats in water. If, some how, water gets into them they again go down into the water. In the same manner, the more the Atman (jeeva, becomes purified, the further it goes from prakriti (Nature or three gunas). Again, the more it becomes

impure with sense desires, the deeper it is immersed in worldly affairs.

(14)

349. Oh Sadhakas! All your power lies in doing as you say. Those who consider that no other spiritual contemplation is greater than the contemplation of the above truth, can secure what they desire. Without this, either mere scriptural knowledge, or lecturing capacity, much less ability to write books, is all useless like sowing the husk without the seeds. Those who remember this will become blessed. All your divine power lies only in doing as you say. This is permeated with life. All else is lifeless. Never forget that mere preaching is only a noise making, like the sounds of machines.

(15)

350. Oh Sadhakas! I shall tell you a secret. Though you may sow the best seed yet proper nourishment should be

given consistent with its nature and growth. If the nourishment is different or not suitable the plant may either die or have a stunted growth. In the same way though you practice the best sort of divine meditation, or philosophic contemplation or Yoga-Sadhana, or Prema Bhakti all your mind, speech, and action should be appropriate to your Sadhanas. If not, all your Sadhanas will become futile or gradually decayed. Therefore it should be remembered that the secret to success lies in supplementing your Sadhana with trikarana-suddhi (co-ordination of mind, speech and action).

(16)

351. Good farmers remove the weeds completely from the crop growing fields. If they are not removed this year, not only the present harvest diminishes, but also, the field becomes less useful for cultivation next year. In the same way, if the sense desires are not completely removed from this heart in this birth,

they will become strengthened for the next birth and thus become causes for endless jananas (re-incarnations or births). Peace of mind (or soul) will be out of question to such Lazy persons.

(17)

352. Oh people! Don't be terrified. There is antidote for all poisons, including the Kalakoota Visham the worst poison. Why should you be afraid of the utter darkness of ignorance. Don't you see our old ladies and young girls lighting up lights when darkness sets in? That is the way to dispel darkness. In the same way, to drive out the darkness of ignorance, the light of Divine knowledge should be installed in the heart, Then you can be happy.

(18)

353. The light burns well as long as the wick remains immerced in the oil. Likewise, the ever peaceful light of Divine

knowledge shines well, when the mind dives deep in the meditation of Brahman and becomes changed into Brahman.

(19)

354. The union of jeeva with siva is a great secret. The Glory of the creator can be seen in this. The Almighty is in the atom and the atom (anu) is in the Almighty. That is to say, there is God in the soul (jeeva), who is anu, and there is the jeeva in God (Vibhu). The banian tree lies hidden in its seed and the seed is only a tree in a latent condition. This is the case everywhere. The difference is only in the states and stages of manifestation. Iswara is jeeva awakened and jeeva is Iswara in deep sleep.

(20)

355. If any wrong deed is committed by mistake by any person, it is natural for him to throw the blame on others and to declare himself as innocent. This is just like the following instance. A

certain person takes in some poison but says to others that he has not taken the poison but some one else. Though he may be able to convince others by his words, can he escape from the evil consequences produced by the poison? Therefore it is better to admit one's own mistake and try to rectify himself instead of throwing the blame on others. Pretensions are always harmful.

(21)

356. The lust man (Uttama) will never throw the blame on others. Although there is mistake in himself, he will take upon himself others' faults in view of their welfare. The middle type man (Madhyama) represents or admits matters as they are. But, the worst man (adhama) though he is the culprit, pretends as if he were innocent and throws the whole blame on others. The first is a divine man; the second, a human being, and the third is a man of devilish nature.

(22)

357. It should not be forgotten that reading of spiritual books is intended for carrying them in head (i.e. venerating the sayings in the scriptures and acting accordingly). If they are followed in daily life, the Sadhaka becomes purified like a patient becoming healthy, after taking the medicine with regular diet, as per the prescriptions of the Doctor.

(23)

358. Just as the farmers, having examined the seeds carefully, sow only the best seeds repeatedly and grow the crops, if the previously sown seeds failed to grow properly, so too, the wisemen, having taken up a work and failed to achieve success in a particular line of action, change their line, work it up in a different course and at last achieve success. Efforts should be made again and again, until success is attained, be it any number of times. There are many

ways for the purification of soul and the attainment of divine knowledge.

(24)

359. Don't yield to anything of this world. This world yields to one, who yields not to anything of this world. If anybody yields to a certain thing for unavoidable reasons, then, he will have to submit himself even to the lowest of the low.

(25)

360. Although the person in deep sleep, may be a very great man, he will not have the power to wake up himself at the fixed time; much less, to wake up others. Likewise, a man in the deep sleep of ignorance cannot know who he is, where he is, and why he is born in this world. A man in waking state, though an ordinary man, can wake up even great-men in sound sleep.

(26)

361. By virtue of the theory of evolution in conduct (Pravritti) a man of the lowest caste can become a Sudra?; a Sudra becomes a Vaisya; a Vaisya becomes a Kshatriya; a Kshatriya becomes a Brahmana; and a Brahmana becomes Brahman. This evolution has no bearing on the prevailing system of castes by birth. It relates to the reforming of Gunas only. This is something like an officer, getting promotion to a higher appointment from a lower one by virtue of his good conduct and ability in discharging his duties.

(27)

362. Just as there is vast difference between a tamed elephant and a wild elephant, so too, there is a world of difference between a Sadhaka trained by a capable Guru and another Sadhaka. who never sat at the feet of a Guru.

(28)

363. If the face is to appear clearly in a mirror, it is not enough, if the mirror

alone is pure. Even the eye-sight should be clear. In the same way, if the Atman is to be perceived, it is not enough if the heart alone is pure. There should also be an intense desire to realise Brahman. Though the mirror is clear, if the eye sight is not clear, the reflection cannot be seen. Though the eye sight is clear, if the mirror is unclean, the reflection does not appear in the mirror. Likewise, purity of heart alone is not enough. Intense desire to realise Brahman should invariably be present at the same time. Then alone it will be possible for anybody to realise his or her Atman, be he or she a brahmana, or a non-brahmana, and a sannyasian or Grihastha, in the same way as anybody can see his or her face in the mirror, irrespective of caste or asrama, provided both the mirror and eye sight are clear.

(23)

364. Just as any wise-man, having disease in the body and restlessness in

the mind, is quite unfit to be happy in meditation and to preach the truth and virtue to others, so too, a man of ignorant tendencies, or a man of uncontrolled and peace less mind is not at all fit either to attain the Divine nature or to preach the public about the Godly nature.

(30)

365. Oh man! There is one divine power, which created you according to your past karma. Verily by its sakti (power) alone, all your actions are being done. Only when you realise this truth, you will have the knowledge that all your supposed capacities and capabilities are only vanity. Then you will understand that all your thoughts and actions are in no way better than the thoughts and actions of skin dolls, in the hands of a sutradhari. Then alone, all your egoism leaves you and your life will be peaceful and blissful.

(21)

366. (a) It should not be forgotten that the goal of human life is to serve the living beings in this world and to attain union with God or Brahman in the other world. This is the best life.

(b) Though service is not rendered, abstaining from doing evil to others and to all living things, and leading life in such a good way that it may at least lead to higher worlds, if Nirvana cannot be attained is a secondary life (Madhyama Janma).

(c) Not only doing not even one help to one living-being at least, but also doing evil alone to all, and going to Naraka loka, (neither regions or worlds) after death, is the worst life (Adhama Janma.) Everybody should try to escape from this deplorable plight.

(d) One, who sees all animate and inanimate beings as permeated by God or Brahman both in and out, is a liberated

while in this body (Jeevan Mukta) and continues to be in liberation after disembodiment (Videha Mukta). Such a Mahatma finds no difference between this and the other world. He is the best of the best (Uttamottama). Such a life is very rare. If such a soul visits this sphere, verily that time or period is the most auspicious.

